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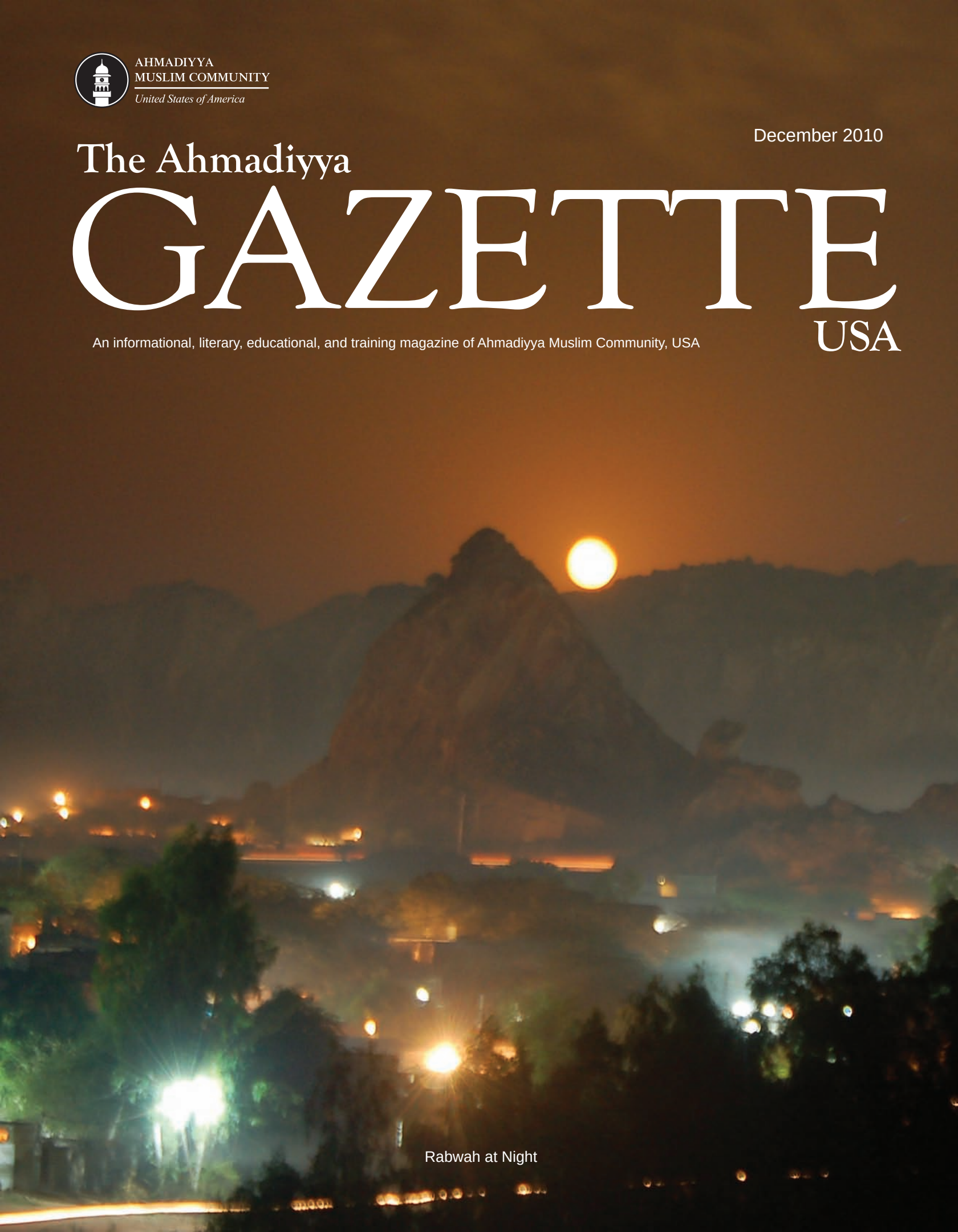

Rabwah at Night

the Review of Religions

Magazine of Comparative Religious Thought

A Periodical founded in 1902 by the Promised Messiah[as] himself!

The Promised Messiah[as] said:

'Up to now, permanent funding for this publication has been inadequate. If, God forbid, this magazine ceases to exist as a result of a lack of interest from this community, then this would be a cause for mourning for the community. ***Therefore, I urge, with great emphasis, the sincere members of my community to provide as much support and financial assistance as may be possible for them.'***

Hadrat Khalifatul Masih ul Khamis[aa] on the occasion of Jalsa Salana UK 2010, said:

"With regards to The Review of Religions, this is the magazine that started during the time of the Promised Messiah[as]. At the outset of his Khilafat, Hadhrat Khalifatul Masih IV[rh] also announced a scheme to increase the number of subscribers. For a short while people paid attention to this, however, it was then neglected, and now there are hardly any subscribers to this magazine.
There is a great need to pay heed to this and the Jama`ats should give due regard and increase its subscriptions."

Huzur further said:

"America and Canada should have at the very least 500 to 1000 subscribers"

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December 2010

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Acronyms for salutations used in this publication

saw:	sallallahu alaihi wasallam (Peace and Blessing of Allah be upon him)
as:	alaihissalam (Peace be upon him)
ra:	radhi allahu 'anhu (May Allah be pleased with him/her)
rh:	rahimahullahu ta'ala (May Allah shower mercy on him/her)
aba:	ayyada hullah ta'ala binasrihil aziz (May Allah strengthen him with His mighty help)
swt:	subhana wa ta'ala (Holy and Exalted)

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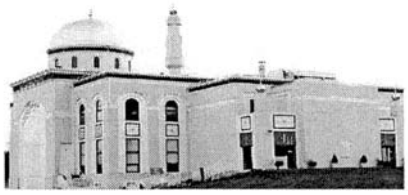

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Al-Qur'an

وَلَوْلَآ اِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَاشَآءَ اللّٰهُ لَا قُوَّةَ اِلَّا
بِاللّٰهِ ج اِنْ تَرَنِ اَنَا اَقَلَّ مِنْكَ مَا لًا وَّ وَلَدًا ۝ فَعَسٰى
رَبِّيْٓ اَنْ يُّؤْتِيَنِ خَيْرًا مِّنْ جَنَّتِكَ وَ يُرْسِلَ عَلَيْهَا حُسْبَانًا
مِّنَ السَّمَآءِ فَتُصْبِحَ صَعِيْدًا زَلَقًا ۝

And why did you not say when you did enter thy garden, *'Only* that which Allah wills *comes to pass.* There is no power save in Allah.' If you see me as less than yourself in riches and offspring. 'It may be, my Lord will give me something better than your garden and will send on *your garden* thunderbolt from heaven that it will become bare slippery ground.' (18:40-41)

COMMENTARY:

This verse and verses 36 and 40 (of this Surah) speak of one garden only because of two gardens (verse 33) one had practically perished before Islam. The 'garden' which proved to be the greatest source of pride for Christians is the one which flourished after Islam -- their present material great progress and power. The words 'from heaven' show that no earthly power will be able effectively to combat and resist the military might of Western Christian nations. God Himself will create circumstances which will bring about their destruction. It is to this irresistable might of Gog and Magog who represent the material glory of Christianity that the Holy Prophet referred when he is reported to have said, 'None will have the power to fight them' (Muslim, Ch. on *Dajjal*)

Al-Hadith

عَنْ اَبِيْ مُوْسَى الْاَشْعَرِيِّ رَضِيَ اللّٰهُ عَنْهُ قَالَ: قَالَ لِيْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ: اَلاَ اَدُلُّكَ عَلٰى كَنْزٍ مِّنْ كُنُوْزِ الْجَنَّةِ؟ فَقُلْتُ: بَلٰى يَا رَسُوْلَ اللّٰهِ! قَالَ :لاَ حَوْلَ وَلاَ قُوَّةَ اِلاَّ بِاللّٰهِ ـ

بخاري كتاب الدعوة باب قول لا حول ولا قوة إلا بالله

Ḥadrat Abu Musa Al-Ash'ari[ra] relates that the Messenger[saw] of Allah said to me: "Shall I inform you of one of the treasures of Paradise? I said: 'Certainly, Messenger[saw] of Allāh.'

He[saw] said: 'It is:

لاَحَوْلَ وَلاَ قُوَّةَ اِلاَّ بِاللّٰهِ

There is no strength to resist evil, and no power to do good except through Allah.'"

(Bukhari kitabudda'wah bab qaul la haulwala quwwata illa billah)

SAYINGS OF THE PROMISED MESSIAH[AS]

Beauty and Perfection of the Holy Qur'an

I call Allah to witness that the Holy Qur'an is a rare pearl. Its outside is light and its inside is light and its above is light and its below is light and there is light in every word of it. It is a spiritual garden whose clustered fruits are within easy reach and through which streams flow. Every fruit of good fortune is found in it and every torch is lit from it. . . Its light has penetrated to my heart and I could not have acquired it by any other means. And Allah is Witness that if there had been no Qur'an I would have found no delight in life. I see that its beauty exceeds that of a hundred thousand Josephs. I incline towards it with a great inclination and drink it into my heart. It has nurtured me as an embryo is nurtured and it has a wonderful effect on my heart. Its beauty draws me away from my self. It has been disclosed to me in a vision that the garden of holiness is irrigated by the water of the Qur'an, which is a surging ocean of the water of life. He who drinks from it, comes to life; indeed, he brings others to life.

[Ayena-i-Kamalat-i-Islam, Roohani Khaza'in, Vol. 5, p 545-546]

The expression *Khataman Nabiyyin* which has been applied to the Holy Prophet[saw] demands that the Book that was revealed to him, should be the most perfect of all books and should comprise all excellences; and indeed so it is. The rule is that whatever degree of spiritual power and inner perfection is possessed by the person upon whom the word of God descends, the same degree of power and majesty is possessed by that word. As the spiritual power and inner perfection of the Holy Prophet (peace and blessings of Allah be on him) were of the highest degree, which no one exceeded or will exceed, therefore the Holy Qur'an occupies that high station and rank which has not been reached by any of the previous Books and scriptures. The capacity and spiritual power of the Holy Prophet (peace and blessings of Allah be on him) were the highest of all, and all excellences had reached their climax in him. Therefore, the Holy Qur'an that was revealed to him is also perfect and as the excellences of Prophethood reached their climax in him, the excellences of the miracle of the word reached their climax in the Holy Qur'an. Thus he was the *Khataman Nabiyyin* and his Book was the *Khatamal Kutub*. From the point of view of every aspect of a miraculous word, the Holy Qur'an is at the highest stage.

The perfection of the Holy Qur'an is seen and its miraculous character is proved from every point of view, that is to say, from the points of view of excellence of composition, of the sequence of its subjects, of its teaching and its perfection and of the fruits of its teaching. That is why the Holy Qur'an has not demanded its match from any particular point of view, but has issued a general challenge demanding a match from any point of view. From whichever point of view it is looked at, it is a miracle.

[Malfoozat, Vol. III, pp. 36-37]

Synopsis of Friday Sermon Delivered by Hadhrat Mirza Masroor Ahmad, Khalifatul Masih V[aba], on October 29, 2010 at Baitul Futuh Mosque, Morden, UK

Shermeen Butt

Hazoor[aba] gave an exposition on harmful innovations in religion in his Friday Sermon today. He began by reciting the following Qur'anic verse: **'Surely, Allah will not forgive that any partner be associated with Him; but He will forgive whatever is short of that to whomsoever He pleases. And whoso associates partners with Allah has indeed devised a very great sin.'** (4:49)

Hazoor[aba] said alongside the many benefits of modern inventions, is the loss of humanity adopting mutual ills. Badness attracts and leads man to adopt it with intensity, while forgetting traditions and beliefs. Some Ahmadis, considering such matters trivial, also get inclined in this way, resulting in very bad consequences.

Among the ills that take over imperceptibly is one that is a great sin: *shirk* (associating partners with God). Even a hint of *shirk* is unacceptable to God. A Muslim who claims to be firm on the Unity of God, needs to understand the subtlety of the concept of Unity of God and the subtlety of *shirk* and be extremely careful in this fast developing world. In particular Ahmadi Muslims, who have accepted the Imam of the age, the first condition of whose *Bai'at* is: 'The initiate shall solemnly promise that he/she shall abstain from *shirk* right up to the day of his/her death.' Thus is the first promise to enter Ahmadiyyat, true Islam. It can be said that Muslims already verbally acknowledge Unity of God by saying the *Kalima*. However, there is also the need to bring those of other religions to true Islam, hence the first condition of bai'at. The *Kalima* negates *shirk* most vehemently, yet we see that due care is not taken among Muslims about latent *shirk*. The first condition of *Bai'at* is therefore not a huge condition for a Muslim to come into Ahmadiyyat. But, on reflection we find many among the Muslims who practice latent *shirk*. Some do it by prostrating before graves of *Pirs* (ascetics), others do it by placing offerings on the graves and some by praying/supplicating to the graves. Women are often heard saying that they asked God for a son but none was born but when Data [Hadhrat Data Ganj Bukhsh, an 11th century saint] was asked at his shrine, a son was born. Women usually have weak faith. Generally speaking there is lesser tendency among Muslims towards worship of God; this is the reason why especially women, and men as well demonstrate weakness in faith. They acquire greater faith in Hadhrat Data Ganj Bukhsh than God, the five daily *Salat* appear cumbersome to them. As this practice continues from generation to another, faith in God continues to be weakened.

Seeing such harmful innovations among Muslims gave the audacity to a Hindu to write a poem depicting that if Hindus worshiped idols, Muslims prostrated before graves. He has gone on to lay a ghastly allegation that, God forbid, the Holy Prophet[saw] is considered god. There was no greater a champion of Unity of God than the Holy Prophet[saw]; no one with better teaching on Unity of God, or a better insight and perception of Unity of God and no one who implemented Unity of God in their life better than him. Only that person can understand the reality of Unity of God who gives God precedence over everything else and who else is there other than the Holy Prophet[saw] who practiced this? Even before the advent of his prophethood, he spent long hours in isolation in the worship of One God. Hazoor[aba] read out a prayer of the Prophet[saw] that illustrates this subject.

'O Allah, grant me Your love and the love of one whose love will benefit me throughYou. O Allah, make the things I like which You grant me, a source of strength for me, a source of enhancing me in Your love, a source of developing belief. And grant me Your preferred things in return for the things I like that You keep away from me.' Thus, if he asked God for anything, it was what was pleasing to God.

Hazoor[aba] said the reason given by people who visit *Pirs* is that these people were dear to God. The Holy Qur'an gives a similar explanation by those who worshiped idols. The Holy Prophet (peace and blessings of Allah be on him) was so particular about the spiritual training of his Companions that he would say that even a little hypocrisy is *shirk*. He said, 'avoid shirk, it is more subtle than footprints [on soft soil]'. The Companions asked how they should avoid it. In reply, he told them to read this prayer, 'O Allah, we come in Your refuge from knowingly associating partners with You. And we seek Your forgiveness from doing so unknowingly'. Hazoor[aba] explained that the Holy Prophet[saw] only ever described himself as a man, a humble man at that. Therefore, while the Hindu poet is incorrect in saying that God forbid, the Prophet is given a divine status, he is correct in his premise that Muslims have given grave the station of God. It is thus a cause for concern for Muslims that an allegation of *shirk* has been made against them. Ordinary Muslims cannot remove this allegation but Ahmadi Muslims are obligated to bring about changes in their condition and practices so that they reflect Unity of God. Tell the world that the advent of the Holy Prophet[saw] took place to establish Unity of God but as the condition of Muslims has deteriorated, therefore now Unity of God can only be truly honoured by joining the Community of the Promised Messiah[as] who is the Prophet's true and ardent devotee.

The Promised Messiah[as] wrote in his book *'Al Wassiyat'* (The Will): 'God Almighty desires to draw all those who live in various habitations of the world, be it Europe or Asia, and who have virtuous nature, to the Unity of God and unite His servants under one Faith. This indeed is the purpose for which I have been sent to the world. You, too, therefore should pursue this end, but with kindness, moral probity and fervent prayers.' [The Will, pp. 8 – 9] Hazoor[aba] said it is the obligation of Ahmadis that in understanding this message they become helpers of the Imam of the age and endeavor to establish Unity of God with their each word and deed.

Hazoor[aba] said when certain harmful innovations become prevalent they take one away from the true teaching and impair religion. All early religions lost their original state because new harmful innovations were introduced in them and no one came to remove them. Indeed, none was to come because Islam was to be the last, enduring religion on earth and it was the advent of the Holy Prophet[saw] that was to take place. Now, some harmful innovations have made their way in Islam and some of them are tantamount to *shirk*, including obvious and apparent *shirk*. However, in accordance to His promise, God has sent the Promised Messiah[as] to safeguard Islam from *shirk* and harmful innovations and *Insha Allah* it will remain safe.

The Promised Messiah[as] said that our way is the same as that of the Holy Prophet[saw] and his Companions. He said although ascetics have introduced many harmful innovations, the correct way of Islam is to read the Holy Qur'an with deliberation, to offer *Salat* with reflection and to pray to God.

Hazoor[aba] explained that let alone general harmful innovations, the Promised Messiah[as] even considered laying too much stress on incantation (*wazaif/wird/dikr*) as innovation. This is because such practices make one disregard the real aspect, which is *Salat*. Hazoor[aba] related an anecdote that once, influenced by some people, a very pious sister of an esteemed person became inclined towards incantation. Gradually she gave up her voluntary worship of God, replacing it with *dikr* and in spite of her brother drawing her attention to the error of her ways, advising her to read *'La Hawl'* for help, she continued. After a while she realized she was moving away even from obligatory worship of God. This is when she started reading *'La Hawla wa la quwwata illa billa'* (There is no power to avoid sin or to do good except through Allah) and thus her attention to worship of God was restored. Hazoor[aba] said doing *dhikr* is very good, but only after

the obligatory worship has been fulfilled. To leave what is obligatory and what is in the *Sunnah* (practice of the Holy Prophet[saw]) is erroneous. There is no doubt that gatherings where *Allahu* and other *dhikr* is made are pure gatherings but when they exceed their limitations they incline one to satanic ways. Thus, Hazoor[aba] said, if what apparently leads to piety can take one to harmful innovations, the influence of other innovations on society is much greater and for this great care is required. An Ahmadi should make a *Jihad*-like endeavor to avoid these.

Hazoor[aba] reiterated that new inventions have played a role in spreading evil. Many people start following these practices without thinking and simply imitate others. They also include their children in these. One such practice which is celebrated popularly in the West is Halloween. It is about to be celebrated in the next few days. Carelessly, some Ahmadis also let their children participate in this without giving any thought to its origin etc. Halloween is a harmful innovation among Christians which takes one closer to *shirk*. The Bible forbids witches, satanic practices etc. but Halloween is generally regarded as fun. Hazoor[aba] said it should always be remembered that any 'fun' that is based on *shirk* or any harmful way is to be avoided.

Hazoor[aba] said his attention was drawn to this when the in-charge of the research team related to Hazoor[aba] that her young daughter has asked for permission to at least let her dress up in the Halloween costume but she did not allow her. When she researched into it, some strange facts were revealed which Hazoor[aba] asked for. Hazoor[aba] said he would present a summary of those facts here. Hazoor[aba] said often children write to him asking about the harm of joining in Halloween saying their parents would not allow them to join. Hazoor[aba] said he would reply to them according to what he knew, telling them this was a wrong and displeasing practice and stopped them from participating. However, now that its definitive explanation has come to light, it is important that Ahmadi children avoid it.

Halloween originates from old Irish pagan practices and is based on concepts belonging to witches; concepts which trample upon religion and sanctity of homes. No matter how much fun it may be considered, its very basis is wrong and it includes *shirk*. Because its basic concept is that on 31 October the boundaries between the living and the dead are removed and the dead come back to cause harm to the living. In order to avoid being harmed, about which many nonsensical things are said, so-called magicians are called in who take animals and crops from people and sacrifice them in a specific way. Bonfire is also part of the ritual and is meant to frighten the dead. The special costumes and masks are also worn to scare. Christianity adopted this ritual, in particular the Catholic Church. Due to Christianity and also the media Halloween spread all over the world, in particular in the West; in USA, Canada, UK, Japan, New Zealand, Australia and other European countries.

Hazoor[aba] said this practice is a hidden evil. Muslims in the West are adopting it. Children dress up in costumes and go from door to door asking for something to bring comfort to spirits. The notion is that if a household gives something to the costume-clad children the dead would not harm the household. Indeed, it is all considered good fun, but the idea behind it all is based on *shirk*. It is against the dignity of an Ahmadi child to dress up in strange manner and go door to door like beggars, even if it is for chocolates. Ahmadis should have a dignity which should be inculcated from childhood.

The message of Halloween is thus of existence of witches, evil spirits and satanic worship. It is extremely wrong to 'believe in' things that are 'supernatural' even if it is for fun. For this reason, our children should strictly avoid them. Until recently, village folk used to give something to the children in the belief that it would save them from spirits. Such practices also embolden children to do wrong in the name of fun. Bad manners towards grown-ups are becoming common. In the West every evil is allowed in the name of fun and in the name of children's rights. However, voices against Halloween are now being raised here as well and it is being said that it encourages children to frighten people and to commit

crime. Films too have given wrong messages and when such practices are encouraged by grown-ups in the name of fun, society is going to deteriorate. For us, the biggest matter is the bringing of dead spirits, as if, equal to God and thus committing *shirk*. Gifts are meant to please the spirits. It is a most absurd and nonsensical concept.

Dr. Grace Ketterman writes in her book, 'You and Your Child's Problem': 'A tragic by-product of fear in the lives of children as early as preadolescence is the interest and involvement in supernatural occult phenomena.'

Hazoor[aba] said nowadays Halloween rituals do not stop at wearing of costumes and going from door to door. Rather older children deliberately frighten people in their homes and disturb surroundings. As a result they are a nuisance for their parents and ruin their own lives. This is why Hazoor[aba] said he would once again advise Ahmadis to avoid this and instead increase their connection with God. They should not espouse so much influence of the West that they get embroiled in hidden/latent *shirk*. May God protect everyone from this.

The Promised Messiah[as] said man claims to worship God, but does worship entail an abundance of prostrations etc. or plentiful reading the rosary *(Tasbih)* beads? Rather, worship is possible by one to whom love of God attracts to such a degree that his or her own being is nullified from the middle. Foremost is absolute belief in God as well as full awareness of God's beauty and favors. This connection of love is such that its pathos is ever-present in the heart with this state always evident on the face. The heart carries God's greatness to such an extent that the entire world appears dead by comparison and every fear is only associated with His Being and there is pleasure in His pain. Delight is experienced in solitude with Him alone and without Him the heart does not find satisfaction from anyone else. When such a state is attained, it is called worship, but this state is not generated without special blessing of God.

Hazoor[aba] prayed that may God enable us to meet the expectations as stated by the Promised Messiah (on whom be peace) and may we always endeavor for this. If we make endeavor God will bless, *Insha Allah*.

****

HADITH

Hadhrat Abu Sa'id Al-Khudri[ra] relates that the Messenger[saw] of Allah sent a platoon on an expedition under the command of 'Alqamah bin Mujazzir and he was in it. The platoon had reached its destination or was close to it when a group of people asked permission to go forward to survey the situation. 'Alqamah gave them permission and appointed 'Abdullah bin Huzafah as its leader. He narrates: "I was part of this group. We were on our way, when we lit up a fire either to warm up or to cook something. 'Abdullah asked us: 'Is it not (obligatory) for you to listen and obey me?' The people replied, 'Certainly, it is.' 'Abdulla-h said: 'If I order you to do something, will you comply with the order?' The people said, 'Yes. We will follow your orders.' Then, 'Abdullah said: 'Alright, I order you to jump into the fire.' Hearing this order, the people became ready to do so. When 'Abdullah saw their readiness to obey his order, he told them to stop and said: 'I was just joking with you.' When we returned, the incident was mentioned to the Holy Prophet[saw]. The Messenger[saw] of Allah said: 'If someone gives you an order to commit a sin, do not obey him.' "

(Sunan Ibni Majah, Abwabul Jihad, bab t.a'atal imam)

Hadhrat Khalifatul Masih V's[aba] directive to members of the Jama'at regarding *The Review of Religions*

In the afternoon session address on the second day of Jalsa Salana United Kingdom 2010 Hazoor said:

"With regards to *The Review of Religions,* this is that magazine that started during the time of the Promised Messiah[as]. At the outset of his Khilafat, Hadhrat Khalifatul Masih IV[rh] also announced a scheme to increase the number of subscribers. For a short while people paid attention to this, however, it was then neglected, and now there are hardly any subscribers to this magazine.

There is a great need to pay heed to this and the *Jama'ats* should give due regard and increase its subscriptions. For instance, there are 118 subscribers in America. There are a total of 5 subscribers in Canada. America and Canada should have at the very least 500 to 1000 subscribers. All those countries in which people can read English should also increase the subscribers. In Africa, 2000 copies of this magazine are printed and there are 495 subscribers. This magazine is printed in Ghana for the African countries. Ghana needs to increase subscriptions. This publication is also printed in Nigeria, and in India as well, where 2400 copies are printed, but there are only 913 subscribers. In the UK this magazine is printed here in Raqeem Press, however the number of subscribers is very low; there are only 33. They should also increase subscriptions.

In light of the importance of this magazine, the Promised Messiah[as] drew attention at that time towards increasing subscribers. Although currently the literature of the *Jama'at* is disseminated through various modes, *The Review of Religions* began during the time of the Promised Messiah~ and he desired that the subscription should increase, hence the *Jama'at* should pay attention to this. He states:' Up to now, permanent funding for this publication has been inadequate. If, God forbid, this magazine ceases to exist as a result of a lack of interest from this community then this would be a cause for mourning for the community. Therefore, I urge, with great emphasis~ the sincere members of my community to provide as much support and financial assistance as may be possible for them.'

He[aba] added:

'Therefore, anyone who helps me in my wish in my presence and during my lifetime, I expect that such a person will be with me on the Day of Resurrection.'

He[aba] stated that:

'If to support this magazine 10,000 people of this community subscribe to the English or Urdu editions, then it would run according to one's wishes.' (*Al-Hakm,* vol. 7, number 32, p.1[9], and also cited in *The Review of Religions* (Urdu), September 1903)

And this target has still not been attained. As *The Review of Religions* is now available on the Internet as well, people have taken more interest in that.

Hazoor[aba] says: "Despite MTA International, this is the desire of the promised Messiah~ -the number of subscribers should increase, *InshaAliah."*

THE HOLY QUR'AN AND THE PERCEPTION OF THE UNCONSCIOUS

Mahmood Ahmad Ashraf

Translated by: Arifa Haleem

Unconscious is a psychological term which means our desires, tendencies, thoughts and memories which are concealed from our conscious mind's eye. Does the Holy Qur'an endorse any such concept? If so then what principle guidance does it provides us and up to which level the concepts about unconscious are in harmony with the Holy Qur'an? All such types of questions can be answered from the Holy Qur'an. First the Holy Qur'an is the fountain of unlimited knowledge. Secondly after explaining the attributes of God Almighty, Human Self is a great subject of the Holy Qur'an. So there is a lot of material on the subject of human psychology. In this regard, many fields for new research do exist and for them guidance is available.

From this point of view we will discuss only about the unconscious in this short article. With reference to psychology it is necessary to have some detailed introduction of the unconscious before getting guidance from the Holy Qur'an, because the word unconscious has not been used in it. The only thing to be seen is that to what extent the explanation of the unconscious by the Experts in Psychology has any link to the Holy Qur'an and what guidance we can get from it. We know that the activities of the brain are called mind. By the functions of the mind mean our intellect, feelings, intention and action etc. According to the experts in psychology human mind has two parts. One is the conscious mind and the other is the unconscious. Conscious means man's awareness of all the mental functions. Uncountable memories of thoughts and different types of experiments are marked on the human mind. Most of them he does not remember. The question is when all these memories were not remembered or in other words they were not in his conscious mind then where were they? The experts in psychology are of the view that all the hidden memories were either part of the subconscious or the unconscious. With a little effort the hidden memories in the sub conscious can be brought in the conscious. But it is not possible to retrieve the deep sunken memories in the unconscious to the conscious level. The un-conscious memories cannot be transferred willfully to the conscious but they can be brought to the conscious with the help of special techniques. Basic human instincts are also a part of the unconscious. Those desires, which could not be fulfilled, are specially pushed into the unconscious. Inherent tendencies are also included in the unconscious. Maturity of habit is also related to unconscious i.e. the habit formation starts with conscious effort but by doing something repeatedly one becomes habitual or expert. A mature habit is related more to the unconscious than the conscious. The marks of the unconscious are permanent. The experts explain it by a simple example. They say if a person has learnt swimming or riding a bicycle, even if he wants to forget it he cannot. So the world of unconscious is very interesting and vast. If a human mind is considered similar to ocean, the conscious is the surface of the ocean, which can be seen and the unconscious is the extreme depth of the same ocean, which is hidden from our eyes. According to the experts in psychology the laws of the unconscious are quite different. Here the intellect does not rule, but the emotions do. They are of the opinion that the unconscious does not obey the conscious but the conscious is under the obedience of the unconscious. The unconscious has a deep impression on man's behavior and personality, up to such an extent that according to the experts in psychology, man is like a puppet in the hands of his unconscious.

There have been psychology experts who said that mental activities are only conscious activities. They are of the view that the term unconscious is as meaningless as we use the words

like silent voice or unfelt pain. They say that there are already some parts of the conscious, which perform different functions. Some experts say that the conscious consists of levels, which are related to the already existing intensity of desires and thoughts in it. Some memories are clear and some are unclear and dim. Thus they denied the existence of the unconscious, which actually seems to be the denial of the term, i.e. the word unconscious. The attributes of the unconscious, which Freud explained were opposed by some other psychology experts in psychology. We in this subject are not using the word unconscious in the same meaning as Freud did. We are using it in a broad sense.

Various experts in psychology explain the unconscious differently. Anyhow the existence of the unconscious is such a matter that has been proved. Actually the foundation of the unconscious is memory and physiological foundation of memory has been proved by experiments that show the following results,

First, when some parts of the brain were activated directly by touching, very old forgotten memories that actually were a part of the unconscious were retrieved. Secondly, by removing some parts of the brain some memories were completely washed away. Thirdly the experiments show that excessive provision of blood to some parts of the brain; unconscious functions were more activated than the conscious ones. When more blood was circulated to some other parts of the brain, the result was opposite. These are the proofs on account of which the existence of unconscious becomes a reality.

The question is do we get any concept of the unconscious from the Holy Qur'an? Its answer is that the Holy Qur'an as a general rule not only explains the reality of human psychology but also gives a great importance to it. For example:

God Almighty says,

كُلُّ امْرِئٍۢ بِمَا كَسَبَ رَهِيْنٌ ۝

Every man stands pledged for what he has earned. (52:22)

The meaning of the verse is very clear. The commentators have also translated the Arabic word "*Raheen*" into as captured. i.e. every man is so much under the influence of his actions that he is gripped in their claws. Another clear meaning is that the habits chain the person and he becomes their slave. So the Holy Qur'an fully proves this matter that the human actions have deep hidden effects, which are permanent. The man is chained in such a way as if he was captured. How and in which shape these effects are saved, it is a vast field of research. A lot of work has already been done on it. The experts say that the habits are the name of establishing permanent connections between already existing cells in the brain.

Anyhow the Holy Qur'an has not only explained this great reality in a few words but in them there is guidance for the experts in psychology for new research on this aspect. The Holy Qur'an has used the word "*kasb*"here and at different other places, which can be, translated into conscious actions i.e. the actions that the human being performs knowingly with his own free will. Such actions are mentioned in the above verse. It is obvious that environment and other experiences influence man. The above stated verse is specially guiding us to the deep effects of the conscious actions. The Holy Qur'an has linked reward and punishments with the deeds of a person when performed willingly, intentionally and knowingly, have very deep effects. The psychology experts have written so much about the formation of unconscious but any such difference that they might have mentioned is not in my limited study. The Holy Qur'an as a general rule has explained the deep and permanent effects of human actions in the above related verse. Has the Holy Qur'an sufficed to say this much? Not at all, but this reality has been explained not only in different verses but its deep relation to the world Hereafter has also been explained. It states that these effects of the human actions will be clearly seen on the day of Resurrection and the human limbs will testify those actions that they used to do and in fact this has been declared man's account of deeds. This is not an ordinary subject; it is the Holy Qur'an's basic philosophy of life. So by shedding more light on the under discussion subject the Holy Qur'an in another verse says,

وَ كُلَّ اِنْسَانٍ اَلْزَمْنٰهُ طٰٓئِرَهٗ فِيْ عُنُقِهٖ ؕ وَ نُخْرِجُ لَهٗ يَوْمَ الْقِيٰمَةِ كِتٰبًا يَّلْقٰىهُ مَنْشُوْرًا ۝

And every man's works have We fastened to his neck and on the day of Resurrection We shall bring out for him a book which he will find wide open." (17:14)

While commenting on this verse the Promised Messiah[as] said, "In the same world we have fastened the effects of every man's actions to his neck and we will show these hidden effects on the day of Resurrection as an open account." It should be clear that the word "*Taa'irah*" in this verse actually means bird. Metaphorically it also means an action because every good or bad action, after its occurrence flies away like a bird and its labor or pleasure is eliminated, only its density or subtleness remains in the heart. It is a Qur'anic doctrine that every action secretly goes on leaving its marks. In accordance with the kind of man's actions God Almighty's own action takes place and that action does not waste this sin or piety but its marks are printed on the heart, face, eyes and feet. This is the secret result sheet of his actions, which will be exposed in the second life i.e. the Hereafter.

("Philosophy of the Teachings of Islam, Roohani Khaza'in vol.10 p. 401)

By commenting the same verse The Promised Messiah[as] said The word "*Taa'irah*" which is used for the action, points out that as the bird flies away and cannot be seen, in the same way the man not only forgets his own actions but the other people also forget them. This is the bird which is fastened with twain around mans neck. Even if it flies and cannot be seen, its ties with man do not break. Some day its results do appear.

(Tafseer-e-Kabir vol 4 p. 113)

By understanding the subject matter of this verse of the Holy Qur'an, we can easily come to the following conclusion:

1. Every human action has a definite effect on his heart and mind.
2. This effect is permanent.
3. Even if a man forgets his action the effect remains there.
4. Man is usually not looking at the effect of his action but it is happening secretly.
5. God Almighty shows the effects of the actions in such a way that they will be wide open on the day of Resurrection.

They have been declared as a man's result sheet. By the above mentioned commentary of the Promised Messiah[as] and Hadhrat Musleh Mau'ood [ra] , The Promised Reformer, this is very clear that the concept and perception of the unconscious could be new by its name but the basic reality that exists inside it, is definitely not new. It has been present in the Holy Qur'an more than fourteen hundred years period of time but it should also be remembered that unconscious is not a Qur'anic term. So it can definitely not be said that the Holy Qur'an has certified all the hidden concepts in this term of the unconscious. Anyhow The Holy Qur'an is definitely guiding us to the new ways of research. As it is mentioned in other Qur'anic verses that the effects of the actions and their marks are being written on the other organs e. g face, eyes, and on feet too. Similarly in the above stated verse of *Surah Bani Israel* the words "*Fi unqa hi*" which means his "neck" have very deep meaning. It will not be right to say that it is only idiomatically pronounced, especially because the spinal cord starts from the neck. This has been proved that involuntary actions have a deep relation with the spinal cord. Anyhow it is difficult to go into detail in this introductory article but it is worth saying that the Holy Qur'an is leading to the newest ways of research.

Is the Unconscious Completely Hidden from the Human Sight?

From the viewpoint of the experts in psychology, the unconscious is hidden from the conscious and in ordinary circumstances the conscious cannot have access to the unconscious. It can easily be said that in ordinary circumstances man has been not looking at his unconscious and we have seen that verse No 14 of *Surah Bani Israel* has also been partially supporting this reality. Here the Holy Qur'an is stating that the effects of the human actions will be fully visible on the day of Resurrection. It's meaning could be that to some extent they are or can be hidden in this world. So in this regard our attention is drawn to another verse:

God Almighty says,

بَلِ الْاِنْسَانُ عَلٰى نَفْسِهٖ بَصِيْرَةٌ ۙ وَّلَوْ اَلْقٰى مَعَاذِيْرَهٗ ؕ

Nay man is witness against himself, even though he puts forward his excuses. (75:15-16)

This matter has been explained above that the concept of the unconscious is hidden from the human eyes, according to The Holy Qur'an it appears partially correct but here the Holy Qur'an is vividly mentioning about that perception which the man possesses of his own Self. It should be noticed, which perception is being mentioned here?

There are words of *"ala nafs e hi"* in this verse, on account of which it is meant that man is a witness against his Self i.e. when Self commits any sin, the man is aware of it. The Holy Prophet[saw] said that sin is that which pricks your heart. From this hadith it is concluded very clearly that every human being has been provided with this cognition, i.e. what is sinful for him, as it is also clear in other verses of the Holy Qur'an. First of all the perception of the self that is mentioned in this verse is, as a warning to the man about sin. The hidden effects of good and evil actions have been mentioned in Surah Bani Israel Verse No. 14

The Discovery of the Unconscious and An Attack On Religion

It is very important to know that at the end of 19th century when Freud offered the concept of the unconscious in his own unique way, it was said that it has shaken the foundations of the religion. One of its meaning was that with the discovery of the unconscious, the basic philosophy of religion is refuted. The religion says that man has been given authority; it is up to him to do good or bad deeds. With the discovery of the unconscious it is known that he is not authorized to do good or evil deeds .He is determined. In their view the unconscious is so powerful that it has complete control over the conscious. The experts in psychology are of the view that conscious is a puppet in the hands of the unconscious and when man does not possess any conscious authority, he cannot make any choice between good and evil. So he is determined and a determined cannot deserve any reward or punishment. It should be remembered that in the present era, the religion has been under big attacks and this is one of them, which has vast effects. So far as the Holy Qur'an is concerned, it, itself has offered the unconscious as a reality but in the light of the Verses of the Holy Qur'an, What is the answer to the above-mentioned objections. Let us view it rather in detail.

Is Man Determined on Account of the Unconscious

By gaining knowledge related to the unconscious this old philosophical question once again crops up forcefully i.e. Is man determined or free in his actions? Even today it is a big problem of psychology that man is free or determined in his deeds. The experts in Biology are of the view that mans intellect and awareness depends on the brain and the neuro system. Similarly we also know today that the glands in the body and their secretions leave a deep effect on the human personality. Human personality is also under the influence of inheritance. In short the two important branches of Psychology i.e., Behaviorism and Psychoanalysis fully support Determinism, which means that man is only a machine. His will is also tied up with the chain of causes. The experts in psychoanalysis say that the will that you relate to the conscious is extremely unimportant. The real causes of the actions of a man are buried in the unconscious. Because our conscious is the slave of the unconscious there fore in reality man has no freedom.

Whoever wants to have a detailed discussion on this question can go for it but after establishing order and justice in this period, these problems have also been solved. The Promised Messiah[as] said, to consider a man completely determined or free, both views are wrong. The reality is between the two. The Holy Qur'an vividly mentions man's Free will but this authority is also granted under God made laws. According to the Holy Qur'an in some sense man is free and he is determined. The Promised Messiah[as] has gloriously explained it in *Tafsir-e-Kabir*.This explanation has also direct link with the discussion of the unconscious. He said, The beginning of good and evil both is in man's own hands, but it goes out of control at the extreme end because the beginning is in man's own hands. Its end is also considered under his control, e.g. a man who is in the habit of saying prayers goes on getting its reward constantly because he intended it from the very beginning. The same is the case with evil. Man starts it with his own free will but at the end it

reaches to the stage of impatience and then if he wants to get rid of it, he cannot do so.

(Tafseer-e-kabir vol 2 p. 177)

By using the terminology of psychology, it will be said that human conscious has been given freedom through intention to choose between good and evil. We know that every man can intend to do any thing, so to this extent he is definitely free. Therefore the same freedom makes him capable of reward or punishment but repeatedly doing the same thing becomes a habit. We have already studied that habit is related to the conscious and that man has no control over the unconscious, so in this respect he is determined

The Result of the Discussion

In a nutshell the Holy Qur'an has principally endorsed the concept of the unconscious. So whatever the shortcomings of this concept are, they can be removed with the guidance of the Holy Qur'an. Some experts in psychology have also mentioned such defects. On the other hand the Holy Qur'an has also been guiding to the new ways of research. May God Almighty help the Ahmadi experts in psychology prosper in the knowledge of psychology under the dictates of the Holy Qur'an. In this regard this article is a humble effort. May God Almighty help mankind become one *Ummat* at the empirical as well as ideological levels too.

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Central Virginia Tabligh Activity Report

Ibrahim Chaudry

By the grace of Allah we had a very successful *Tabligh* activity. We distributed Muslims for Peace fliers at the Metro Station in Washington DC on a working day during commuter peak hours. This event is a pilot for a larger flier campaign nationwide at Metro stops. The team mostly from Virginia, rode the Metro into DC to reach Metro Center, our primary destination for the evening. We carried the fliers in book bags, with roughly 700 fliers in each bag. We were honored to have Naseem Mahdi Sahib, Missionary In-charge and Waseem Syed Sahib with us. They were studying this pilot's effectiveness for future planning. Our program started by meeting right outside the Metro Center Station DC. Metro Center is the 2nd busiest station in DC with approximately 29,000 commuters traveling each business day. We focused on 3 main entrances, with groups of 2 at each entrance. Each group then spread out around the Entrance of the Metro Station and passed out fliers. I would say we passed out approximately 700 fliers in period of 1.5 hours. Our distribution ratio was close to 4 to 5 people out of 10 people taking our flier. Also, very few fliers were actually trashed. Once we passed commuter peek hour, we shifted to the Chinatown Metro stop about 4 blocks away. This was a more local population and inner city commuters. The experience here was similar to the Metro Center. We found the public was generally pretty accepting of us passing out fliers. Since, people were in a rush to go home, there wasn't much time to talk to people at Metro Center.... However, later at Chinatown, we were able to talk to people on the street about their thoughts. The total number of participants were 5 people who are as follows:

Usman Chaodhary usman.choudhary@HMdiyya.us,
(571) 482-9018
Ibrahim Chaudhry ibraheem_chaudhry@hotmail.com
571-278-3243
Quddos Malik 646-418-8714 Hibbi Iqbal hibbii@gmail.com
703-655-5052
Saud Iqbal saud.a.iqbal@gmail.com
703-627-1097

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Correction: Please read the verse of the Holy Qur'an on page 2 in the October/November issue of the Gazette as follows:

قُلْ اِنَّمَآ اَنَا بَشَرٌ مِّثْلُكُمْ يُوْحٰٓى اِلَيَّ اَنَّمَآ اِلٰهُكُمْ اِلٰهٌ وَّاحِدٌ ۚ
فَمَنْ كَانَ يَرْجُوْا لِقَآءَ رَبِّهٖ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَّ لَا يُشْرِكْ
بِعِبَادَةِ رَبِّهٖٓ اَحَدًا ۝

HOW TO ESTABLISH A RELATIONSHIP WITH ALLAH

Bashir Ahmad (New Jersey)

When we want to befriend somebody, after the initial feelings of natural inclination, we start watching his/her behavior and study his/her qualities. As we find some good qualities and nice behavior, we are attracted towards such a person and start loving him/her. We talk to them and enter into a bond of friendship. When this bond of love deepens, we try to please him/her by exhibiting good behavior and avoid doing anything that may displease him and her. Then we are always grateful when any favor is done for us. It is a similar scenario to love Allah for His Blessings and Bounties and fear to displease him by wrong-doing.

Exactly the same is the way to establish a relationship with Allah, the Supreme Being. The above mentioned course of action or attitude is called *Taqwa* in Arabic which is the key to be a friend of Allah.

Allah has made this path easy for us by disclosing His major attribute right in the very first chapter (*Al-Fatihah*) of the Holy Qur'an by stating:

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ۙ الرَّحْمٰنِ
الرَّحِيْمِ ۙ مٰلِكِ يَوْمِ الدِّيْنِ ؕ

All praise belongs to Allah, the Creator and Sustainer of the universe. He is *Rehman*, that He provides everything to sustain our life like air, water, the sun, and earth to live on, etc. without any effort orllabor on our part. Then He is *Raheem*, that He always rewards us for our sincere efforts and labor in this world as well as the Hereafter. Thus, Allah has granted us innumerable bounties by His sheer grace; so, we must praise Him and be grateful to Him. Then he is *Malik-e-Yaumiddin* – the Master of the Day of Judgment (1:4), that is, we will have to account for our actions in this word and before Him in the Hereafter. Allah has also commanded us to obey Him and His messengers.

Every creator has rights over his creation So, Allah, being our Creator and Sustainer, has assigned a duty upon us to worship Him: "I have not created Jinn and human beings but to worship me." (51:57) Worship of Allah in various forms is, therefore, the cornerstone to be grateful and to establish a living relationship with God. Allah has also guided us about the ways of worshipping him. These obligatory worships are:

- *Kalima* (recitation)
- *Salaat* (5 daily prayers)
- *Zakaat* (alms to help the poor and needy)
- *Fasting* (during the month of *Ramadhan*)
- *Hajj* (a pilgrimage to Mecca once in one's lifetime)

Regular *salaat* should be augmented by *nawafils* to achieve a higher level of Allah's pleasure and friendship. This strengthens and deepens our relationship with Allah.

Allah has clearly defined do's (good deeds) and don'ts (evil deeds) in the Holy Qur'an to guide people to a path of blissful life.

Good deeds are: steadfastness, perseverance, endurance, fulfillment of covenants, chastity, cleanliness, controlling anger, cooperation in good works, courage, good treatment of employees, enjoining good and forbidding evil, giving of true evidence, excelling in dong good, feeding the hungry, forgiveness, gratefulness, humility, justice, casting down ones gaze, good treatment of parents, relatives, and neighbors, patience, peacemaking, care of poor and orphans, sincerity, self-control, spending wealth for the love of Allah, avoiding suspicion and back-biting, faithful discharge of trust, truthfulness, unselfishness, etc.

Evil deeds are: associating partners with Allah, adultery, arrogance, back-biting, boasting, defamation, deceit, derision, despair, drinking alcohol, creating disorder, envy, extravagance, treachery of any type including of the eyes, narrative of which you have no knowledge, gambling,

rumor-mongering, haughtiness, indulging in objectionable vain talk, giving short measures, distorting names and abusing, niggardliness, suspicion, telling lies, eating pork, theft, murder, etc.

So, it is necessary to do good deeds and to avoid evil deeds to sustain a friendship with Allah. It does not mean, however, not to fulfill our genuine worldly needs and desires. Allah Himself teaches us a prayer in the Holy Quran: "O Lord, grant us the good of this world and also the good of the Hereafter." (2:202)

There is restlessness and anxiety in the whole world. We cannot say that it is due to poverty alone, which may be an excuse for the third world poor countries. But why is it so in the wealthy Western nations? The Promised Messiah[as] has attributed this anxiety and restlessness to a lack of relationship of the creation (people) with their Creator (*Rabb*). People try to find comfort in the worldly goods only. But, Allah guides us to find real comfort in His remembrance by exhorting in the Holy Qur'an: "Aye! It is in the remembrance of Allah, that hearts find comfort." (13:29)

These are some means and measures to establish a living and loving relationship with Allah. When a person attains this high status of righteousness, then Allah virtually becomes his hands, eyes, and ears, according to a *Hadith*. That means that whatever such a pious person wants, Allah fulfills his desires. Allah is pleased with him and he is pleased with Allah, which is the ultimate goal of human life.

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WHEN

Yusuf A. Lateef

When our tears begin to flow in the wrinkled crevasses of our faces and

We are no longer thankful for what we have been given,

WE WILL HAVE ALLAH TO CALL ON.

When we no longer recognize the beauty of sunrise, twilight and sunset and

our sleep is no longer peaceful,

WE WILL HAVE ALLAH TO CALL ON.

When we no longer hear sounds of peace, love and kindness in our hearts, and our eyes fail to see the beauty of Allah's creation,

WE WILL HAVE ALLAH TO CALL ON.

When we no longer enjoy seeing the ballet of the leaves and feeling the gentle touch of the wind, rain and snow,

WE WILL HAVE ALLAH TO CALL ON.

When our hearts are not strangers to the truth, and we remain humble,

Then, we still have Allah to call on.

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WALIMA CEREMONY

Dr. Mir Daud Ahmad and Mrs. Amtul Baseer Ahmad arranged the *Walima* ceremony of their son Hasan Bilal Ahmad at Baitur Rahman Mosque on November 13, 2010. The *Nikah* of Bilal and Iqra Omar (daughter of Mr. Sami Omar s/o Mian Abdul Salam Omar s/o Hadhrat Khalifatul Masih I[ra]) was announced by Hazoor on October 28, 2010 at the Fazal Mosque, London. Hazoor also attended their marriage ceremonies in London on October 30 and 31, 2010.

Bilal is the great grandson of Hadhrat Khalifatul Masih I[ra], from his maternal side (Amtul Baseer d/o Sahibzadi Amtul Rasheed Begum d/o Syeda Amtul Hyee, wife of Hadhrat Khalifatul Masih II[ra]).

The program started with recitation of the Holy Qur'an by Ahyauddin Ahmad followed by the Promised Messiah's[as] poem by Mansoor Ahmad. Mirza Salman Ahmad s/o Mirza Hanif Ahmad then introduced the bride and the bridegroom. Dr. Ahsanullah Zafar, Ameer *Jama'at* USA led silent *Dua*.

MY UMRAH EXPERIENCE

Shoeb Abulkalam, New York

The Holy Prophet[saw] has once said, "for an accepted *Hajj* there is no less a reward than Paradise". Performing *Hajj* has been on the top of my "to do" list for some time. I endeavored a couple of times to embark on this blessed spiritual expedition but both times certain obstacles impeded my aspiration. Being engulfed in my profession, working almost 7 days a week, a verse from the Holy Quran floated in my heart, "Mutual rivalry in seeking worldly increase, diverts you away from God" (102:3). I felt that I needed to re-define myself by being away from the worldly affairs and shelter myself in the most sacred land on the face of the earth. Another *Hadith* swayed me, "A prayer in this mosque of mine is better than one thousand prayers anywhere else, except for *Al-Masjid Al-Haram.* A prayer in *Al-Masjid Al-Haram* is better than one hundred thousand prayers (anywhere else)." (Ahmad 3/342,397).

According to my computation, if I was to offer my five daily prayers anywhere over a period of two hundred and seventy-seven years, nine months, and ten days, only then it would be equivalent to offering just one prayer in *Al-Masjid Al-Haram*! I procured a nine day *Umrah* Package anticipated to stay three nights in Medina and five nights in Mecca during the month of June of 2010.

After putting my foot on the arid land of Medina, reading sign that said only Muslims are permitted, local shops playing recitations of the Holy Qur'an in a melodious tune, really consoled my heart realizing I am in my beloved Prophet's[saw] land. Taking firm steps toward the Holy Prophet's[saw] mosque, the following verse was flowing through my mind, "Verily, the mosque whose foundation was laid from the first day on piety is more worthy that you stand therein (to pray). In it are men who love to clean and to purify themselves. And Allah loves those who make themselves clean and pure." (9:109). The verse testified itself, as I observed worshippers praying with such devotion, as if their bodies were there but their souls were somewhere else, weeping, lamenting, while others were reciting the Holy Qur'an. Little children gazing at awe inside the mosque at the colorful and lavish decorations with polychrome marbles and stones. Coming from the States, where I am being reminded always that *time* is of the essence, *time* is money, *time* is precious and we should not let it lapse in vain; being inside the Holy Prophet's[saw] mosque, it felt *time* was the only thing that did not matter as worshippers were coming in and out of the mosque throughout the day and night. There is one special but small place where this is felt exquisitely. The heart of the mosque is called *Ar-Rawdah an-Nabawiyah,* which extends from the Holy Prophet's[saw] tomb to his pulpit. In here I found it difficult to offer prayer no matter what time of the day or night I went. There is a tradition that supplications and prayers uttered here are never rejected. Entrance into *ar-Rawdah* is not always possible as the tiny area can accommodate only a few hundred people. *Ar-Rawdah an-Nabawiyah* is considered part of Paradise. A *Hadith* narrates: "The area between my house and my *minbar* is one of the gardens (*rawdah*) of Paradise, and my *minbar* is on my cistern *(hawd)*" (Bukhaari, 1196; Muslim, 1391). Though it was an emotional challenge to wait patiently to find a place to pray there, *Alhamdulillah,* I was able to offer my *Tahajjud* Prayers there twice.

In front tof he Holy Prophet's[saw] tomb is another crowded spot as *hajis* or pilgrims are founded weeping and offering salutations to the Prophet's[saw]. This is also stated in the Holy Qur'an, "Allah sends down His blessings on the Prophet and His angels pray for him. O ye who believe, you too should invoke His blessings on him and salute him with the salutation of peace." (33:57). I joined the line to give my invocations and salutations of peace to my beloved Prophet[saw] and it felt like I was moving ahead in such a flow, as a leaf on water being swayed away in a coherent wave. I also shared my salutations of peace to Hadhrat Abu Bakr[ra] and to Hadhrat Umar[ra] whose tombs were next to the Holy Prophet[saw].

Jannatul Baqee (The Garden of

Heaven) is situated right outside of the Mosque of the Holy Prophet[saw], which is the famous cemetery where the direct kin of the Holy Prophet[saw] are buried. All of the wives of the Holy Prophet[saw] including Hadhrat Aisha[ra], Hadhrat Hafsa[ra], Hadhrat Zainab[ra], etc., except for Hadhrat Khadijah[ra], and Hadhrat Maymuna[ra] are buried there. Other important kin include his son, Hadhrat Ibrahim, his daughters, Hadhrat Ruqayyah[ra], and Hadhrat Fatima Zahra[ra], his uncle Hadhrat 'Abd al-Muttalib, and his grandson, Hadhrat Hasan[ra]. Hadhrat Uthman[ra], the third Caliph of Islam is also buried there, so is Hadhrat Malik ibn Anas, the Islamic jurist and many companions of the Holy Prophet[saw] including martyrs from the battle of Uhud. The cemetery is not always open, usually after *Fajr* Prayer it is found open. Walking through *Jannatul Baqee* after *Fajr* Prayer where so many saints are buried, brought a sense of meekness in my heart and in my mind I was repeating the following *Hadith* of the Holy Prophet[saw] "...Peace be on the inmates of the abodes of the believers and Muslims, and may Allah show mercy to those who predeceased us and who will succeed us, and we shall join you, if Allah wills." (Muslim). As I was sauntering through *Jannatul Baqee* it reminded me of the hereafter as the Holy Prophet[saw] advised us to visit graves.

Other notable places I visited included the Quba Mosque, which is the first and oldest mosque of Islam. Its first stones were positioned by the Holy Prophet[saw] himself on his emigration from Mecca to Medina and the mosque was completed by his companions. According to the saying of the Holy Prophet [saw], offering two *Rak'at* of *Nafl* Prayers here is equal to performing one *Umrah*. I had the occasion to offer *Nafl* Prayers and *Salat-ul-Maghrib* there.

Next I paid a visit to *Masjid al-Qiblatain* or also known as the Mosque of the two *Qiblas*, a beautiful white mosque with stunning architecture. It is very historic because before the Muslims used to face toward *Masjid Al Aqsa* and the Jews used mock the Holy prophet[saw] and his companions for praying toward Jerusalem. One day the Holy Prophet[saw] was leading the prayer when he received a revelation from Allah instructing him to take the *Ka'bah* as the *Qibla* which reads, "We see the turning of thy face (for guidance) to the heavens: now Shall We turn thee to a *Qibla* that shall please thee. Turn then your face in the direction of the sacred Mosque: Wherever ye are, turn your faces in that direction. The people of the Book know well that that is the truth from their Lord. Nor is God unmindful of what they do." (2:145)

Subsequently, I crawled up the stairs to Al-Fath Mosque that is positioned on a mountain called *Sala'* and the mosque is named *Al-Fath* or the victory because this is where the Holy Prophet[saw] was praying to Allah during the battle of the Trench, and it was revealed to him with glad tidings of victory. At the bottom of the mosque lies another small mosque which is referred to as the mosque of Hadhrat Salman Farsi[ra], it has been narrated that he was praying as well for victory on that place. A mosque was built on that place later.

One of the most notable places to visit in Medina is Mount Uhud, where the battle of Uhud occurred. One of the beauties of the Mosque of the Holy Prophet[saw] is that it is completely surrounded by mountains, which protected from any surprise attacks and Mount Uhud stands to the north of the Mosque of the Holy Prophet[saw]. Mount Uhud was much dearer to the Holy Prophet[saw] as he once said, "Uhud is a mountain which loves us and which we love." (Bukhari 2889, Muslim 1365). At another narration, it is stated that once the Holy Prophet[saw] ascended the mount of Uhud with Hadhrat Abu Bakr[ra], Hadhrat Umar[ra] and Hadhrat Uthman[ra] and it shook. He said, "Be firm, Uhud, for upon you are a Prophet, a *Siddiq*, and two martyrs." (Bukhari 3675). It was in the battle of Uhud where Hadhrat Hamzah[ra], uncle of Holy Prophet[saw], and seventy other companions were martyred. This place is very emotional for those who truly comprehend the history; roaming around the place, observing the grave stones of the martyrs in the abandoned battlefield that is now surrounded and protected to identify the actual burial place just takes one through a time machine back to March 25, 625 AD the day when the Muslims and the Meccans collided and Muslims would've gained victory if the commandment of Holy Prophet[saw] was carried out. What struck me there was the fact that my beloved the Holy Prophet[saw] was also badly injured in that place.

I found myself in peace when I came across the following *Hadith* where the Holy Prophet[saw] stated "when your brothers were struck at Uhud, Allah placed their souls inside green birds which fly over the rivers of Paradise, eating from its fruits and returning to golden nests suspended in the shade of the Throne and when they found the fineness of their food and drink and their abode, they said: 'Who will tell our brothers about us, that we are alive in Paradise, being sustained, so that they do not renounce *Jihad* and recoil from war?' Allah the Most High said: 'I will convey the news from you.'-and so Allah revealed: "Think not of those as dead who are killed in the way of Allah." (3:170)

After spending three days in the Holy Prophet's[saw] land, I headed toward the holy land of Mecca, the most beloved land to Allah and the Holy Prophet[saw] as he stated, "By Allah, you are the best land of Allah, the most beloved land of Allah to Allah. Had I not been driven out of you, I would not have left you." (Tirmidhi 3925) On my way, the bus made a stop on one of the *miqat*, or checkpoints where the pilgrims had to shower and put on *Ihram* to make intention for *Umrah*. Putting on my *Ihram*, two pieces of long simple white sheets wrapped around my body, made me appear similar to others around me; I couldn't differ myself from the person next to me, I guess this is the main purpose Allah set down for us that we are all the same in front of Him.

After reaching Mecca, the bus stopped right outside the vicinity of *Al-Masjid al-Haram,* or the Sacred Mosque, where hotels are situated all around it. The Sacred Mosque, the largest mosque in the world was so bright and illuminating that it didn't feel it was near midnight. Seeing thousands of pilgrims roving around again made me realize I was certainly in a place where everyone was busy remembering their God only, leaving everything else aside, including *time*. After checking to my assigned hotel, I keenly walked toward the Sacred Mosque. Stepping in with my right foot first, I began to recite the recommended prayers having my eyes gazed downward; as I felt I had a visual of the Holy *Ka'bah*, I closed my eyes and prayed earnestly and opened my eyes and saw the magnificent *Ka'bah.* It has been said that Allah accepts one's prayers who prays and looks at the *Ka'bah* for the first time. Seeing for the first time with my own eyes the Holy *Ka'bah*, the *Qibla* where I have been facing since childhood and praying, and now everyone in *Masjid-al-Haram* is praying all around it, was just startling. I looked around and noticed others were doing the same as me, gazing with such wonder without blinking their eyes for a while. I heard others mention before that staring at the *Ka'bah* makes you want to just keeping staring. I also felt attracted to it and felt my heart soften as I was admiring the beauty. At that moment, it felt all worldly matters were uplifted and nothing else came into my mind but just looking at the Holy *Ka'bah* with such admiration. Many things then ran through my mind, like the first time the angels actually built this Holy House, then Hadhrat Adam[as] rebuilt it, followed by Hadhrat Ibrahim[as], and the fourth time it was rebuilt while the Holy Prophet[saw] himself witnessed it.

It is not easy to go near the Holy *Ka'bah*, from far away it looks like a stream of milk flowing around the *Ka'bah* counter clockwise as pilgrims are seen in white making circuits. The most crowded place is near the black stone as pilgrims as are trying to touch or kiss it. I guess they have the following *Hadith* in their mind, 'Hadrat Umar[ra] kissed the black stone and said: "I know that you are only a stone and can neither do harm nor bring benefit. Had I not seen Allah's Messenger[saw] kissing you, I would not have kissed you." (Bukhari 1597) It is also reported that Hadhrat Ibrahim[as] stated the black stone was brought to him by *Jibraeel* from Heaven. After failing to go even near the black stone, I had given up hopes because every time I tried to get close, I was being sandwiched from the pressure to the right, to the left, from behind and from the front. The night before my departure, I had the urge to touch the black stone as I was making *tawaf* or circuits. After being stuck in the middle for a while, suddenly I felt a push from the back and I found myself being forced toward the black stone, and the next thing I remember my right hand was touching it.

Part of *Umrah* is to pray behind the *Maqam-e-Ibrahim*, or the station of Ibrahim. It is a stone enclosed in a glass structure on which

Hadhrat Ibrahim[ra] stood and built the *Ka'bah*. The Holy Prophet[saw] has once said, "The black stone and the *Maqam* are two of the precious stones of Paradise. Allah extinguished their light, and if He had not extinguished their light, they would have illuminated everything between the east and the west." (Ahmad 2/214). If one does not offer two *rak'at nafl* Prayer behind *Maqam-e-Ibrahim*, the *Umrah* is not valid. I found it difficult to pray behind *Maqam-e-Ibrahim* because pilgrims were either praying or making circuits around it.

You come across the *Hijr* while making circuits around the *Ka'bah*, which is a white arc right next to the *Ka'bah*. It is the place where Hadhrat Ibrahim[as] left Hadhrhat Hajrah[ra] and Hadhrat Ismail[ra]. According to many *Ahadith*, the one who enters the *Hijr* is like one who enters the *Ka'bah*. It is reported that Hadrath Aisha[ra] narrated: "I wanted to enter the House and pray inside. Allah's Messenger[saw] took me by the hand and led me inside the *Hijr* and said: 'If you want to go inside the House then pray here, for it is part of the House, but your people reduced its area when they rebuilt it.'" (An-Nasai 2912). Many supplicants were seen praying inside and weeping and holding onto the black cover of the Holy *Ka'bah*. The smell of the black cloth is out of this world, it has such a soothing aroma that after touching, smelling, and kissing it, I felt my heart was being cleansed.

Another lofty place to seek forgiveness where prayers are accepted is called the *multazam* which is between the black stone and the door of the *Ka'bah*. It is part of *Umrah* to pray facing the door of mercy where Allah accepts the prayers of the supplicants. It was narrated from 'Amr ibn Shu'ayb that his father proceeded to touch the black stone after making *tawaf* around the *Ka'bah* and he stood between the corner and the door, and placed his chest, face, forearms and hands like this, and spread them out. Then he said: This is what I saw the Messenger of Allah[saw] do. (Abu Dawood, 1899; Ibn Maajah, 2962). It feels like the world just pauses, time expands beyond its tenure as devotees are seen standing, prostrating, throwing their hands up toward the door of mercy and praying, weeping, trembling, tenaciously trying to get close to the door of mercy to place their hands on it. Being in a place and situation, makes one feel as if standing in front of Allah and just pleading for forgiveness. After performing the rights and ritual of the *Umrah*, it is advised to drink *Zamzam* water, the miraculous water that has been flowing for thousands of years! As far as the facts goes for *Zamzam* water, it has higher quantities of calcium and magnesium salts which is more refreshing but more significantly, the water contains fluorides that have an effective germicidal action. The *Zamzam* well is situated outside the *Masjid-al-Haram*, next to the house where the Holy Prophet[saw] was born. It is very difficult to go and fill up water from the well as there is an extensive waiting on a line. I was told the best time to go is before *Fajr*. As I lined up at quarter to three in the morning, I was out of luck after waiting for an hour and half, as the *adhan* was called for *Fajr* Prayer. While offering *Fajr* Prayer, wave of cool air was flowing and it felt like the angels are using their wings, to provide blessings with Allah's mercy. Another hour after *Fajr*, I was finally able to fill up *Zamzam* water in my containers.

"Surely the Safa and the Marwa are among the signs appointed by Allah; so whoever makes a pilgrimage to the House or pays a visit (to it), there is no blame on him if he goes round them both; and whoever does good spontaneously, then surely Allah is Grateful, Knowing." (2:159). After drinking *Zamzam* water, pilgrims proceed to Mount Safa and Marwa. Pilgrims are required to walk/run between the two hills, starting from Mount *Safa* and ending with Mount *Marwa* seven times. As I was walking, my eyes were always in search, to get a glimpse of the *Ka'bah*. Those glances of the *Ka'bah* were like nourishment to the soul, filling you with true, sincere, divine love, a love that cannot be taken away from you. While you're walking between *Safa* and *Marwa*, you join the crowd again, and you hear their supplication from all corners, praising Allah in beautiful words. For every step you take, you feel as if the burden of sins that you've been carrying throughout your life are being lifted from your back leaving you lighter and lighter. It was quite a physical activity. It made me become conscious that how we want things to fall down upon us in silver platters, when we say it's all in Allah's hands, expecting that a little bit of remembrance and prayer would be adequate to receive what we want from our

God. We fail to comprehend that Allah showers blessings on His servants only when they work hard, and struggle to please Allah.

A few other places that I have visited worth mentioning are the Cave *Hira*, Cave *Thawr*, and *Arafat*. Cave *Hira* is referred to as *Jabal Al-Nūr*. The cave itself is about 12 feet in length and 5 feet 3 inches in width. Standing at the bottom and looking up, made me marvel how our beloved Holy Prophet[saw] took 600 steps on a regular basis to reach to the top that has a total height of 890 feet; how physically sturdy he was to be able to climb up and down and how deeply he must have in love with Allah[swt] to seclude himself there. What a noble Mountain this is where the Archangel Jibreel brought the first revelation from God to Holy Prophet[saw].

Cave *Thawr* was also startling with its height. It is still very difficult to climb up to the top. This is the mountain where Allah saved the Holy Prophet[saw] and Hadrath Abu Bakr[ra] from the *Banu Quraish* where Hadhrat Abu Bakr[ra] was very much agonized about the security of Holy Prophet[saw]. It is when Holy Prophet[saw] assured him that Allah will save both of them and how striking is Allah's Mercy that He used one of the weakest creatures in the world, a spider and saved Holy Prophet[saw] and Hadhrat Abu Bakr[ra] from the enemies.

I also had the occasion to visit Mount Arafat which also known as the Mount of Mercy. This is the famous hill where the Holy Prophet[saw] delivered the Farewell Sermon to the Muslims who had accompanied him for the *Hajj*. As I climbed up to the top and glanced down, I questioned myself as to how the Holy Prophet[saw] was able to climb there to deliver his sermon to 114,000 Muslims being the 60's.

As my spiritual trip came to an end, sitting in the Jeddah International airport waiting for the shuttle bus to take me to the plane, many things ran through my mind. When making circuits around the *Ka'bah*, you sense how insignificant you are, like a grain in the sand, you vanish into the crowd, following the wave. But at the same time, you feel great, because you know God is there who can see your heart and hear your words. Standing on the soil of this holy land, made me realize where my faith started from, I was feeling proud of being a Muslim, a true Muslim who also happens to believe in the Messiah and *Imam* of this age as prophesized by Allah and Holy Prophet[saw]. I saw an advertisement once in the television of Walt Disney World, describing the resort as a magical place; from my experience and state of mind, I was assured that spiritual *magic* did occur but only in these holy lands of Mecca and Medina. The following verse from the Holy Qur'an was running through my mind, "And assuredly, We have created man and We know what his mind whispers to him, and We are nearer to him than even his jugular vein."(50:16).

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HADITH

Hadhrat Abu Musa[ra] relates that the Holy Prophet[saw] said: "The case of Muslims, Jews, and Christians is similar to a person who employs workers and tells them to finish the work by night. They worked till mid-day and said, "We are not in need of your reward." So, he hired other workers and told them to finish the work during the remaining part of the day and they would be paid what has been fixed (for the first group of workers). They worked till *'Asr* Prayer time and said, 'Whatever we have done is for you.' The person again hired some workers to finish the project. They worked for the rest of the time till sunset, and they were paid the remuneration of the previous two group of workers."

Another version is that the Jews and Christians became angry and said: "They have worked a lot and have been paid too little. Allah said: 'Did I give you less than what was due to you?' They said: 'No.' Then, Allah said: 'The extra amount is due to my blessing which I bestow upon whomsoever I wish.' "

(Bukhari kitabussalat bab min adraka rak'ah minal 'asr qablil ghurub, Bukhari kitabul anbiya')

Hadhrat Jarir bin 'Abdullah[ra] relates that he heard the Messenger of Allah[saw] say: "Those who live among such people who commit sins, and they possess power to change them, but do not change them, due to this Allah will punish them severely before they die."

(Abu Dawud kitabul malah.am, bab 'anil munkar wal nahii)

DISPUTE RESOLUTION THROUGH QADHA

Standing Instructions of Hazoor[aba]

- Hadhrat Khalifatul Masih V[aba] has totally restricted Ahmadis to take any dispute of a routine nature before a worldly court. If there is a hindrance in bringing a dispute to the *Nizam-i-Jama'at*, and respected *Ameer Sahib's* permission has been obtained in advance, only then can a dispute be taken to a worldly court.
- If a party takes a dispute to a worldly court without respected *Ameer Sahib's* permission, a disciplinary action will be taken against the party. In this case, the *Jama'at* will not hear that dispute, regardless of the dispute to be dealt by the *Amoor-i-Aama* or the *Qadha*.
- Based on this directive of Hazoor[aba], the Presidents of *Jama'ats* are the eyes and ears of the *Nizam-i-Jama'at*. They are required to report to the National Headquarters (NHQ) such cases after full scrutiny. A lack of action or overlook by a President in such cases can create severe problems.

Procedures of *Qadha*

General

- Any dispute (matrimonial including *khula*/divorce, domestic, financial etc.) of a civil nature needs to be brought before the *Qadha* with written consent (called "Arbitration Agreement in Favor of the *Qadha*
- Board USA") of all parties involved, for acceptance of the *Qadha* verdict. A sample of this "Arbitration Agreement" is attached.

Below 3 bullets are not the *Qadha* function, but are presented as information for the members for the process to be followed at Local level, NHQ and *Islahi* Committee:

1. If the parties involved cannot resolve the dispute among themselves, an effort (as applicable) must be made to resolve it at the Local Level, i.e. by parties' elders, by *Jama'at* President/Secretary *Amoor-i-Aama*/Secretary *Tarbiyyat* etc, or by Local *Islahi* Committee.

2. If there is no dispute resolution at the Local Level, the dispute must be sent for arbitration/resolution at the National Level for this purpose. Complete written correspondence must be sent to the attention of respected *Ameer Sahib* at 15000 Good Hope Road, Silver Spring MD 20905, Fax 301-879-0115.

3. Every appropriate effort is made at the National Level for an amicable resolution, and/or arbitration, through the *Islahi* Committee or other available means as decided by respected *Ameer Sahib*.

- If after all the efforts fail to resolve a dispute at the National Level, the complete correspondence/file of the dispute will be referred to the *Nazim Qadha* Board for the case to be dealt by the *Jama'at Qadha* System.

- Matrimonial disputes such as *khula*/*talaq* (divorce), domestic disputes, financial disputes etc. are some of the examples that can be requested for a *Qadha* decision.

Cases which cannot be heard by *Qadha*

- If any of the parties refuse to sign the "Arbitration Agreement", *Qadha* cannot accept that case.
- If any of the parties have taken their dispute to a worldly court, the *Qadha* cannot hear that case.
- If a dispute has reached the level of police intervention, the *Qadha* cannot hear that dispute.

Application of the Plaintiff (Claimant)

- Any correspondence pertaining to *Qadha* issues (i.e. matrimonial including *khula/talaq* (divorce), domestic disputes, financial disputes etc.) should be sent directly to *Nazim Qadha* Board at the following address:

Mubarik Ahmad Malik
3056 Queensberry Drive
Huntingtown, MD 20639

Phone: 410-414-5118
Fax: 410-535-2364
Email: mubarik1976@gmail.com

- Please do not send any *Qadha* correspondence to respected *Ameer Sahib*. If you do so, he will forward it to the *Nazim Qadha* Board regardless, and precious time will have been wasted in this process which is avoidable.

Appointment and Hearing by *Qadhi*

- After the receipt of dispute correspondence/file, the *Nazim Qadha* Board will appoint a *Qadhi* as appropriate from among the pool of *Qadhis* to hear the dispute. The *Nazim Qadha* Board, himself, can hear and decide the case, acting as *Qadhi,* under circumstances prevailing at the time.

- The appointed *Qadhi* will set up an appropriate date and location for a hearing of the case to take place at the earliest convenient time. Disputing parties will be allowed to bring any witness(es) to the hearing as they wish.

Decision of *Qadhi*

The *Qadhi* (which is routinely called *Qadhi Awwal*) will render his decision in the most reasonable time frame and provide the decision to the *Nazim Qadha* Board who will then inform the disputing parties.

Ex Parte Decision

For necessary facilitation in reaching a decision to the case, it must be understood that if any of the disputing parties choose not to provide any written statement (*jawab daawa*) or response to the correspondence sent by the *Nazim Qadha* Board or appointed *Qadhi Awwal*, or does not attend any of the hearing(s) without a reasonable excuse, an ex parte (one sided) decision is very likely.

Appeal

The *Qadhi Awwal's* decision can be appealed by informing the *Nazim Qadha* Board within 30 days of receipt of the decision (within USA) and 45 days (outside USA).

Appeal before *Muraafi'a Oula*

- The *Qadhi Awwal's* decision can be appealed by informing the *Nazim Qadha* Board within 30 days of receipt of the decision (within USA) and 45 days (outside USA).

- In the case of an appeal against the decision of *Qadhi Awwal*, the case will be referred to an Appellate Board called *"Muraafi'a Oula"*, consisting of 3 members of the *Qadha* Board as appointed by the Chairman *Qadha* Board.

Appeal before *Muraafi'a Aaliya*

- An appeal to the decision made by the *"Muraafi'a Oula"* can also be lodged within 45 days of receipt of the decision, by informing *Nazim Qadha* Board.
- The *"Muraafi'a Oula"* decision can be appealed to an Appellate Board called *"Muraafi'a Aaliya"* with the *Nazim Darul Qadha, Sadar Anjuman Ahmadiyya Pakistan*, Rabwah. The time frame of the appeal against *"Muraafi'a Oula* "decision is within 45 days of receipt of the decision, by informing *Nazim Qadha* Board. If the decision of this board is unanimous, then that decision will be final and cannot be appealed. If the decision of the board is not unanimous, then the verdict of the majority will be the final decision but an appeal against the decision may be lodged with Hadhrat Khalifatul Masih[aba].

Special Appeal Process in *Khula /Talaq* (divorce) Cases

According to Hadhrat Khalifatul Masih[aba]'s latest directive, any appeal against the decision of the *Qadhi Awwal* in case of a *khula/talaq* (divorce) issue, must be sent directly to *"Muraafi'a Aaliya"* with the *Nazim Darul Qadha, Sadar Anjuman Ahmadiyya Pakistan*, Rabwah, thus bypassing all the Appellate Boards within the country.

Implementation of *Qadha* Decisions

- The *Qadha* office does not deal with implementation of a decision after the verdict has been issued.
- Implementation of the decision is the responsibility of respected *Ameer Sahib* through the *Amoor-i-Aama* department. If the *Amoor-i-Aama* department feels there is any vagueness in the decision, the *Amoor-i-Aama* department can get clarification from the *Qadha* office.

Non-implementation of *Qadha* Decisions

- Any disputing party who does not abide by the decision of the *Qadha*, goes against the *Nizam-i-Jama'at*.
- Hadhrat Khalifatul Masih[aba] will be informed about the party not abiding by the decision of the *Qadha*. Hazoor[aba] may take action against the party as he deems fit according to the actual nature of the case.

Miscellaneous

- If the disputing parties belong to different states of residence, their cases may be heard at the NHQ.
- If the disputing parties belong to the same state, normally their cases will be heard by a Regional *Qadhi* residing in the same state. Cases may also be heard at the NHQ based on circumstances of the parties and the case, as decided by the *Qadha* Office.
- The *Qadha* Office, *Jama'at-e-Ahmadiyya* USA pledges to be just, fair, honest and diligent in a quest for a quick resolution of the dispute and requests full cooperation from *Jama'at* members in all aspects of the dispute.

Arbitration Agreement in Favor of the *Qadha* Board USA

Plaintiff (Claimant)/Defendant Should Fill Below Form Completely

Mr./Mrs. _____ USA *Jama'at* Member Code:_____
Son of/Wife of: _____ Date of Birth: _____
Contact Phone No: _____ *Jama'at* Name: _____
Complete Address: _____
_____

Nature of Case: (Please write below, for example *khula/talaq*, domestic, financial etc.)

_____

1. I submit the above case solemnly declaring under oath and without coercion to the Qadha Board USA for hearing and decision.
2. I assure the *Jama'at* that:
   (a) The above case is neither being heard nor has been decided by any Court of the Country or Arbitration Organization. I understand that I cannot present this case before any US Court without first seeking express written authorization by Respected *Ameer Sahib* USA *Jama'at.*
   (b) The above case is not of a criminal nature (which may require police intervention). It is neither against the laws of the country nor against any issue of *"Sheria'a"*.
3. I will abide by the appointment of a *Qadhi* by the *Nazim Qadha* Board for the hearing and decision in this case. (I understand that the *Nazim Qadha* Board himself can hear and decide the case under circumstances prevailing at the time).
4. I authorize the *Qadha* Board USA to:
   a) Decide on the procedure for the hearing of this case on the principles of justice and impartiality and decide upon each aspect of the issues in this case.
   (b) Decide according to *Fiqa Ahmadiyya Hanfia* (*Ahmadiyya Hanfia* Jurisprudence) in case of a family dispute, whose status would be *Shari'i.*
5. I will timely inform the *Nazim Qadha* Board USA about the change of my phone and address.
6. I agree that the statement or correspondence submitted by me can be brought to the knowledge of other party [i.e. Plaintiff (Claimant) or Defendant].
7. I will fully cooperate with the *Qadha* Board USA in reaching the factual situation and a decision based on justice.
8. I will have the right to appeal against the decision of the *Qadha* Board USA according to rules and regulations of the *Qadha* Board and *Nizam-i-Jama'at*. The final decision of the *Qadha* Board (after all the appeals are exhausted) will be binding upon me.

_____ _____
Signature Plaintiff (Claimant) or Defendant Date:

Witness 1:

Signature: _____
Name: _____
Jama'at Member Code: _____
Address: _____
_____
Phone No. _____
Date: _____

Witness 2:

Signature: _____
Name: _____
Jama'at Member Code: _____
Address: _____
_____
Phone No. _____
Date: _____

Approved Qaza Board Members Jama'at-e-Ahmadiyya USA

No.	Name	Member Code	Region	Jama'at	Phone (h)	Phone (c)	Phone (w)	Fax	Email	Address	Title
1	Dr. Mirza Maghfoor Ahmad	22410	South	Tulsa	620-227-9637	620-408-6858		620-227-1129	musawir@sbcglobal.net	2020 Central Avenue Dodge City KS 67801	Chairman
2	Mubarik Ahmad Malik	20779	HQ	Laurel	410-414-5118	301-520-1745		410-535-2364	mubarik1976@gmail.com	3056 Queensberry Drive Huntingtown MD 20639	Nazim
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RECOGNITION OF THE BELOVED

Yusef A. Lateef

The Promised Messiah, Hadhrat Mirza Ghulam Ahmad[as], says:

"A person's love of wealth or offspring or wife or his soul being attracted towards a musical voice are all indications of his search for the True Beloved." (The Philosophy of the Teachings of Islam, P. 53, published in UK, 1996).

The Holy Qur'an says:

"Allah—there is no God but He, the Living, the Self-Subsisting and All-Sustaining. Slumber seizes Him not, nor sleep. To Him belongs whatsoever is in the heavens and whatsoever is in the earth" (2:256).

Therefore it is logical to conclude that when sounds of beauty are emitted or sustained through a human being, the sounds themselves may not be only lifeless vibrations, for the Holy Quran says: "It is He Who brings the dead to life, and that He has power over all things" (22:7).

So, just as God has the power to make the dead and barren earth vibrate with new life when rain falls upon it, He, also, has the power over all other phenomenon of nature. Therefore, I postulate, in regards to the musical voice mentioned by the Promised Messiah[as], that it is Al-Mighty God Who has bestowed the beauty which the sounds emit.

The reality here is that man cannot perceive with his physical eyes the Imperceptible Being, Who is latent like perfume in a rose. For example: A man cannot see the perfume within a rose but yet he can perceive the sweetness of the rose, through the God given faculty of smell, which God (*Razaaq*-The Provider) has provided man with, unless he has lost his God-given ability to distinguish odors. Likewise a man cannot perceive with his physical ears the Imperceptible being Who is latent in the sound of beauty because Allah is (*Al-Ghaibi*) The Unseen (2:4).

Also, if man can receive an impress of beauty from the Beloved, so can a musical voice be the recipient of an impress of beauty from the Beloved i.e., be it the will of God. The inherent fact here is that Allah "He is the Lord of all things" (6:165), which includes man's ability to hear the beauty of a musical voice and at the same instance he has the God-given realization that this hearing-beauty experience denotes an indication of the True Beloved.

However, ". . . among them are some who give ear to thee; but We have put veils on their hearts, that they should not understand, and deafness in their ears. And even if they see every sign, they would not believe therein.. . ." (6:26). (This verse refers to the Holy Prophet's[saw] message, Editor) Moreover, it is not at all odd to ascertain that the beauty inherent in an unseen musical voice of beauty is an indication of one of the special functions of the True Beloved, for Moses[as] said, "Our Lord is He Who gave unto everything its proper form and then guided it to its proper function" (20:51). And elsewhere the Holy Qur'an says: "And to Him belongs whatever is in the heavens and the earth...." (16:53).

To be able to perceive this beauty is no doubt a blessing from *Al-Rahman* (The Gracious) the True Beloved, for He has said: "And whatever blessing you have, it is from Allah..." (16:54). Consequently, the beauty of the musical voice belongs to the True Beloved, because He has said:

"...All sublime attributes belong to Allah and He is Mighty, the Wise." (16:61).

And the ear and heart that understands this beauty of musical voice is due to be grateful to the True Beloved, for He has said:

"And Allah brought you forth from the wombs of your mothers while you knew nothing, and gave you ears and eyes and hearts that you might be grateful." (16:79).

It is religiously correct to say that the beauty of a musical voice belongs to the True Beloved, because He has said:

"All grace is in the hand of Allah. He gives it to whomsoever He pleases. And Allah is Bountiful, All Knowing" (3:74).

It appears that there are those who hear and those who do not hear the denotation of an indication of the True Beloved within a musical voice, for it is written:

"And be not like those who say: "We hear," but they hear not," (8:21).

And

"Surely, the worst of beasts in the sight of Allah are the deaf and dumb, who have no sense." (8:23).

The anomaly here is that Allah is telling man that he should hasten to listen and respond to the beauty (message to the Holy Prophet,[saw] Editor) fashioned by The Beloved, because if one delays doing so, unforeseen circumstances may intervene to make one's heart hard or rusty and then one may refuse to listen to beauty of any kind. Therefore it is important for the listener to embrace, as soon as possible, this Godly attribute of beauty provided by *Al-Rahman* (the Gracious) for this attribute is purely one of the Divine favors from the True Beloved.

"Such is Allah, your Lord, the Creator of all things. There is no god but He. How then are you turned away?" (40:63).

And are you aware?

"It is He Who makes people laugh and makes them weep." (53:44).

Yes, "And by the soul and its perfection". (91:8).

One meaning of this verse is that all the properties which the great heavenly bodies such as the sun and the moon, etc. devote to the service of God's creatures, bear witness to man having been endowed with similar qualities in a high degree. In fact, man is a universe in miniature and in him is represented, on a small scale, all that exist in the external universe. For example: While visiting Copenhagen, Denmark, during the early sixties, I had the privilege of hearing the late Ben Webster perform the Beatle's composition "Yesterday'-" on tenor saxophone, for primarily a Danish audience. Like the moon, as he illustriously articulated the composition, he transmitted to those who were in the dark, the light of the Beloved, which he borrowed from the Great Original Source - The Beloved. I say this because before he finished the first chorus approximately 90% of the Danes, having heard the ways of beauty, were quietly weeping and as I have quoted above: "It is He (The Beloved) who makes people laugh and makes them weep."

This may suggest that Danes and myself being affected through listening, became part of the collective evidence that the whole universe bears to the Unity of God. The following verse alludes to this possibility:

"The seven heavens and the earth and those that are therein extol His glory; and there is not a thing but glorifies Him with His praise, but you understand not their glorification. Verily He is Forbearing, Most Forgiving." (17:45).

The man has been created to serve a great purpose—to develop and reflect in his person Divine Attributes.

"What did you think that We had created you without purpose...." (23:116).

"He has been endowed with a Divine personality and is manifestly the central figure in the whole creation or at least that part of the creation which is related to our universe." (Holy Qur'an, Commentary 2022, p. 706).

I venture to say that there was another force involved other than Ben Webster's intelligence. The following explains what I mean by this statement:

"Holy is He Who created all things in pairs, of what the earth grows, and of themselves, and of what they know not" (36:37).

COMMENTARY

"The verse reveals truth, viz, that God has created all things in pairs, which was simply inconceivable at the time the Qur'an was revealed and among the people to whom it was revealed.

Science now has discovered the truth that pairs exist in all things, in vegetable kingdom, and even in inorganic matter. It has yet to unfold this truth in all its various details. Even the so-called elements do not exist by themselves. They depend upon other things for their sustenance. This scientific truth applies to human intellect also. Until heavenly light descends, man cannot have true knowledge which is

born of a combination of Divine revelation and human intelligence" (Holy Qur'an, Commentary 2337, p. 2196).

And from this commentary I conclude that it was the Beloved, Who bestowed the beauty which the sounds emitted. And further evidence that it was the Beloved Who was responsible for the beauty is that approximately 90% of the audience wept as the result of listening, and, as I have cited previously:

"It is He Who makes people laugh and makes them weep." (40:44).

By the grace of the Beloved I shall, be it the will of the Beloved: venture to interpret the following Qur'anic verse in its relation to musical sounds.

"And He it is Who has caused the two seas to flow, this palatable and sweet, and that salt and bitter; and between them He has placed a barrier and an insurmountable partition." (25:54).

Taking two waters in the verse to represent first-the sounds that emit beauty bestowed by the Beloved and secondly- lifeless sounds, the verse signifies that both the sounds tempered by the Beloved, and the lifeless and bitter sounds still continue to exist in the world, side by side, the former yielding sweet sound-nectars and quenching the thirst of spiritual listeners and the latter barren and bitter, incapable of producing any good results. The reason being:

"Evil things are a characteristic of bad men, and bad men are inclined towards bad things. And good things are a characteristic of good men, and good men are inclined towards good things" (24:27).

The Arabic word for evil in this verse is *Khabihat*, meaning evil deeds or obscene words or expressions, the verse purports to say that evil persons do evil deeds or indulge in obscene and foul talk and scandalmongering, while nothing comes out of good and virtuous persons but righteous deeds and pure and noble expressions.

When the sounds bestowed by the Beloved are mixed with the lifeless sounds, the resulting mixture is bitter. As long as these two sounds keep themselves separate, they maintain their respective qualities. Therefore, in order for one to position one's self as a candidate hoping to produce sounds tempered by the Beloved, I suggest that they continuously strive to become a good and virtuous people. This is suggested in that God has said:

"Whatever of good comes to thee is from Allah, and whatever of evil befalls thee is from thyself...." (4:80).

And it is gratifying to know,

"We will provide for (you) every facility for good" (92:8) .

And:

"Surely it is for us to guide" (92:13).

And Allah says concerning the soul:

"And He revealed to it the ways of evil and the ways of righteousness" (91:9).

And it is also gratifying to know that:

"God has implanted in man's nature a feeling or sense of what is good and bad and has revealed to him that he could achieve spiritual perfection by eschewing what is bad and wrong and adopting what is right and good" (Holy Qura'n, Commentary 3360, p.1270).

The purpose of this paper has been to induce in the reader the realization that the beauty of anything is not due to the thing itself Things only reflect beauty, but themselves are lifeless. It is almighty God the Beloved, Who has bestowed upon them the beauty which they reflect.

"And truly We have set forth for men in this Qur'an every type of parable. (30:59).

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TRUSTING OUR CREATOR

Sehr Khalid

Not a single human being on earth can truthfully say that she has never had her trust betrayed in her lifetime. Very few of us can honestly say that we trust everyone completely. God did not create anyone to be perfect- including the very people we idolize, such as: politicians, social activists, philosophers, scientists, media stars, and even our own loved ones. All of these people, though they may have accomplished many great things for humanity, have committed embarrassing acts of selfishness and sin seemingly out of character for them. Perhaps this is a major part of the reason we have a difficult time trusting Allah.

The Qur'an, however, makes it very clear to us that trusting God is a virtuous act and an essential ingredient in the Islamic way of life. It states in chapter 3 verse 159 of the Qur'an *"Allah loves those who put their trust in Him."* Despite this direct command from Allah, as human beings with our finite minds and abilities, seem to have a very difficult time undertaking this task. Because of this, Allah has created a religion for us that encourages trusting in him through a lifestyle of obedience and hard work. It is stated in the Qur'an chapter 5 verse 23 *"So put your trust in Allah if you are indeed believers."* Through praying five times a day, studying the Qur'an, and fasting during the month of *Ramadan* our knowledge of who our creator is deepens- thus resulting in our understanding of the fact that Allah's loving and omnipotent nature is worth trusting. Trusting in God does not entail laziness - it means that your hard work will never be wasted, and your mistakes (if you sincerely repent from them and walk away from them) will not be counted against you and make the rest of your life miserable. It means that no matter what challenges may come your way, you have a loving God on your side Who will never allow you to run faster than your strength - in other words, He will never give you any challenge that you cannot bear. Every difficulty in our life has a reason and purpose- so we can be mature, complete, compassionate towards other grieving people, and not lacking any knowledge or important personality traits.

In addition to performing Islamic rituals and avoiding sin, another important way to develop our trust in Allah is through appreciating the good things that He has done for us and realizing that many other people in this world have it worse than we do. By appreciating Allah's blessings in every small area of our lives and trusting Him with everything, we are allowing God to give us even more of His goodness. Hadhrat Umar[ra] narrated that he heard Allah's Messenger say, "If you were to trust in Allah genuinely, He would give you provision as He does for the birds which go out hungry in the morning and come back full in the evening (Tirmidhi and Ibni Majah).

Another essential way Allah wants us to strengthen our faith in him, is by realizing that everything that happens in our lives is for the best. If you get overlooked for a job, that does not mean you were not good enough- Allah tells us in the Qur'an that through His help we can do anything we put our minds to; it simply means that that was just not meant to be. When God closes one door, He has a bigger and better one to open for us instead. The Holy Prophet Muhammad[saw] once said "It is remarkable that everything turns out well for a believer ... If happiness befalls him, he gives thanks, and it turns out well for him, and if misfortune befalls him, he shows endurance (patience) and it turns out well for him (Sahih Muslim). "

Trusting in Allah also means that when he commands for us to do something, we simply accept it and not try to analyze it or rationalize it by saying that that was just a commandment for another time and another people. For example, Hadhrat Aisha[ra] once said that when *Surah An -Nur* was revealed, many of the faithful women took curtains and tore them and made head coverings (Sunan Abu Dawood: Book 32, Number 4089).

They did not analyze this verse or view it as oppressive towards women, they simply obeyed. When Allah revealed the verse about not drinking alcohol, the believers literally spat alcohol out of their mouths and disposed of all alcohol from their homes. They trusted that Allah knows best. We as believers need to worship God more and our minds less!

The greatest reward in trusting Allah is Paradise. There is sin in distrusting Him. We need to stop relying on our own desires, our own minds, and our own version of logic and realize that Allah is the One Who knows while we know not. We cannot see everything in all issues as Allah can, so why do we insist on believing that our minds can be trusted instead of God?

My prayer is that Allah will give us all the ability to trust Him with all of our hearts, minds, and souls. May Allah help us become more obedient to Him even during times in which we do not completely understand Him. And most importantly, may Allah grant us peace in this world, and in the hereafter. *Ameen.*

KIM HAIRSTON/BALTIMORE SUN

Baltimore students protested the planned burning of Qurans last week, but Muslim students don't always find so much support.

Growing up Muslim

Nine years after the 9/11 attacks, prejudice against Islam has only grown stronger

By Basir Jamil

I am an Ahmadi Muslim American living in Bel Air and am currently a high school senior. I was born in America, but my parents are from Pakistan. I was 8 years old at the time of the 9/11 attacks, sitting in my 3rd grade class.

I remember watching footage of the planes hitting the Twin Towers, seeing the people falling, seeing the ruins, seeing all the debris and all the paper covering Manhattan's streets, watching TV and seeing people running from the burning towers, screaming, crying and terrified, hearing about people trapped in the wreckage, seeing all the fire fighters and rescue workers covered in dirt and ash as they tried to save everyone.

I was born and raised as an American. I have values and traditions from my Pakistani background, but I identify for the most part like any other typical an American.

When 9/11 happened, I did not really know fully understand its significance at first, being 8 years old. But as time passed, I learned about Osama bin Laden and the terrorists, where they were from and the ideas they were promoting. Simply knowing that the people who attacked my country are from the same area of the world that my ancestors are from, that they claim to share the same religion as me, increased my anger and horror over this terrible crime.

America, as an Ahmadi Muslim and Pakistani-American, do you think I watched the 9/11 attacks with glee, triumph and happiness? Do you think that my parents and religious community told me this was justified? No, America. I watched with the same feelings of fear, sorrow and confusion as every other true American. I felt the same as most other 8-year-olds at that time, with one exception. Some of these kids had an additional feeling, most likely learned at home. A lot of the other kids had a feeling of hate. I admit, being only 8 years old, I hated the terrorists also. But the others hated someone else too — people like the terrorists, people like me.

From grade school on, I have personally encountered racism and extremism. I have endured snide comments, people calling me "terrorist," and people generally hating me for no reason but my race and religion. I have noticed that these comments mostly come from people who do not know me very well. People who have gotten to know me do not make such remarks as often, they know that I am not violent and not a hateful person. This leads me to believe that such treatment is caused by people's ignorance about Islam.

The perception many Americans share today is that "terrorism" and "Islam" are synonymous. This is not true, because those terrorists are not true Muslims, and do not represent Islam, any more than the KKK represented Christianity. Unfortunately, people's ignorance has led many to shape a negative attitude about Islam.

Nine years later, after all the ways people have treated me, I wonder, are the terrorists winning? What was the point of the 9/11 attacks? We have been told they hate us, hate our way of life, and wish to cripple and destroy us and our values. Then we say, they cannot, and never will threaten our freedom and liberty.

But is this really true? They have turned many of the people of this country against each other. Some of the same people who say that their job is to defend the freedoms of the people of the United States of America are those who say that a select group of people are not worthy of being free to practice their religion of choice, to worship in a place where they wish to do so, and they deserve to be insulted, and that their God needs to be insulted through the burning of His book.

I have never burned a Bible or an American flag. Why should I? I respect and love them. I am a Muslim, and I respect the Bible, I respect and love the people who follow this book, I love this country, and I love the people who live here. The Constitution of the United States guarantees the freedom of all of its citizens to practice the religion of their choosing. So why are some Americans threatening these freedoms? Why are these people essentially helping the terrorists by dividing a country and spreading disorder? Why are the terrorist's goals being achieved 9 years later? Are the terrorists winning?

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Herald News: Letters, September 19, 2010

Sunday, September 19, 2010

Herald News

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Burning of Quran no way to achieve peace

The news of the Rev. Terry Jones' declared intent to burn a copy of the Quran got wide publicity in the media last week. Thank God that he changed his mind and it did not happen on Sept. 11.

Such an act will not only deeply hurt the feelings of more than 1 billion Muslims throughout the world, but create severe friction and problems among Christians and Muslims. In my view, no religion teaches violence.

Indeed, the word "Islam" literally means "peace." Then, how could Islam teach violence? The life history of the Holy Prophet of Islam is an open book. It is recorded from his birth to his demise. It is as authentic today as it was 1,500 years ago.

Amatul Latif Zirvi

MAKE YOURSELF-AND THE EARTH-HAPPIER, AS AN AHMADI MUSLIM

Najia Humayun, Atlanta Jama'at

We are a consumer-based society. It makes up our economy, our daily lives, and our entertainment. But that is not the way we have to live. We think that we need all of these things, and that we have to use and take up so much. This is merely because that is what everything around us tells us. TV, advertisements, everything. But the Beavan's, a family that took a challenge to reverse these effects of the material world on them, courageously proved our consumer-society wrong. And we, as Ahmadi's, and therefore the leaders and most blessed people on this planet, can do so as well.

You see, over the last 150 years, the concentrations of carbon dioxide in the earth's atmosphere have increased radically from 280 to 380 parts per million! Landfills are overflowing more rapidly than ever before! We are sinking in our own waste! But we don't need to be that way at all! This is all because of human activities, such as eating non-local food, driving around in cars, and taking advantage of the 'disposableness' of everything we use.

So, the Beavan family, an average family in NYC, lived for an entire year, using the minimum and not 'wanting' more. Imagine that! The struggle of powering your own transportation, buying only certain foods, and not even producing any trash! When my school class and I first heard about this, truthfully, we were appalled. A whole entire, long year. No cool cars. No convenient cabs. No eating Chinese food. No using any paper products whatsoever. No way! Many believed that this would only erupt in chaos, and break up their family's relationships. But the reality is, they did not break apart. There were no divorce cases, no terrible fights, and well, in the end, the New York mom was even happy! They reconnected the neglected bonds that were once holding them together. The bonds that were once patched up with nine-hundred dollar boots and Starbucks double-espresso lattés. Now, those bonds are strong, and will hold them tight through thick and thin. They realized that there is something bigger, and more powerful than what they had ever known, and they found this through what many people would have considered deprivation. And, as their family grew closer, some of the pressure laid on the fading shoulders of the earth was lifted.

But who's to say that their no-impact is enough to save our planet? I mean, I am not saying to go extreme like the Beavan's, but simply just to try. Why do we want to wait until it is either too late or there is some big project from the government to save the earth? One person can make a difference, and unless we start to work individually, we are not going to get anywhere. Why should we sit by idly while the earth is being suppressed in our ignorance, and the atmosphere full of our hate?

And we, as Ahmadi Muslims, should consider it our humble duty to take care of this planet granted to us by Almighty Allah. The Holy Prophet once said, "He who begins the day secure as to his life, in good physical condition and possessing one day's provision, is as if the world and all it contains were bestowed upon him." We should respect our planet and everything that has been given to us by *Allah Ta'ala*, because we have been given so much, and the least we could do in return is not abuse these precious resources that we take for granted. So, if we all finally find the perseverance and faith hidden somewhere, within each and every one of us, someday, maybe the thick smog of ignorance in our atmosphere will be replaced by the clean, crisp air of our belief in ourselves, and the daunting pressure weighing down on the shoulders of our earth will be lifted, *Insha Allah*.

THE HOLY PROPHET MUHAMMAD'S[saw] TREATMENT OF NEIGHBORS

Usama Awan, Columbus, OH

The Holy Prophet Muhammad[saw] is our guide in every walk of life. He, being a prophet of God, is a perfect example for us to follow. God sends his prophets as a guide to the right path, the path to God. By studying the Holy Prophet's[saw] life, many hidden gems will be discovered. There was wisdom behind every step and every action of the Holy Prophet Muhammad[saw]. With this brief introduction I would like to briefly go over the Holy Prophet's[saw] treatment of neighbors.

Let's first look at what the Holy Qur'an has to say about the treatment of neighbors.

"And worship Allah and associate naught with Him, and show kindness to parents, and to kindred, and orphans, and the needy, and to the neighbor that is your kinsman and to the neighbor that is a stranger, the companion by your side, and the wayfarer, and those whom your right hand possess. Surely, Allah loves not the proud and boastful." (4: 37)

The Holy Qur'an in this verse states that kindness must be shown to neighbors, whether they are relatives or not. Another inter-pretation of the word kinsman can be those whom you know person-ally and those whom you do not know personally. A neighbor does not necessarily have to be looked at as the house to one's left or to one's right. The term can be taken in broader terms, like your neighboring town or neighboring country. That is where the phrase, "be kind to the neighbor that is a stranger," comes in. People that live in the neighboring town from one are still one's neighbors but one does not have a personal relationship with them. The Qur'an instructs us to be kind to all neighbors, including both the ones you see almost everyday and the ones you only see once in a while. Now this brings me to my next point. Being kind to someone you see now and then or even once in a life-time can be done superficially. However, the same affection that you show to a stranger, if it is not true at heart, will not last long with those you meet everyday. Sooner or later the truth of the man or woman will come out and become visi-ble to his closest neighbors. So to actually be kind to one's neighbors one must strive hard and discipline his or her moral behavior. Only an honest and truly compassionate person can treat his neighbor with the same kindness he does his parents. This is what the Qur'an teaches us about the treatment of neighbors. Now I would like to show you how the Holy Prophet of Islam, Hadhrat Muhammad[saw] treated his neighbors.

Hadhat Abu Huraira[ra] relates:

"Gabriel recommended to me good treatment of the neighbors so often, that I started thinking that he would perhaps declare them the heir and successor." *(Bukhari)*

This tradition clearly puts into perspective how much Allah, through the Angel Gabriel, stressed the importance of the neighbors. The heirs of some property or wealth are almost always one's children or close relatives. If a father or a mother leaves behind some money or property, he or she does so out of immense love for his or her children. This love is naturally instilled in the parents from the first time they see their newborn baby. They do not even have to think about being kind to or loving to their children. Of course, the love one shows to his or her children can never be compared to a love for a stranger. However, this tradition shows and tells us to treat neighbors as if they were our closest family members

The Holy Prophet[saw] made it a duty of every Muslim to treat his neighbors with uncommon compassion and kindness. He advised us to know our neighbors on a personal level and be aware of their troubles.

Hadhrat Abu Huraira[ra] relates

that the Holy Prophet[saw] said:

"A believer is not one who has his fill and his neighbor goes hungry." *(Bukhari)*

We see this all the time in many countries around the world. I'll give you a personal example. In Pakistan you will see a huge mansion and two or three houses down you will see people living in huts going hungry. These types of situations create discord and disunity in the community. The rich feel that they are too good to care for the poor and think of themselves as superior. The poor man feels belittled by the rich and feels almost a type of hatred towards him. If the rich man would take care and help out the poor by feeding them it would create peace and promote brotherhood in the community.

Another tradition that goes along with this topic is:

Abu Dharr[ra] relates that the Holy Prophet[saw] said: "Abu Dharr[ra], when you prepare broth put plenty of water in it and take care of your neighbors." (Muslim)

The Holy Prophet Muhammad[saw], encouraged us to have a personal relationship with our neighbors. He advised us to share and exchange gifts with them to increase communication and love between neighbors. He told his followers to give simple gifts and not to worry if they are not expensive, because the price of a gift is meaningless. The thought, and the actual exchanging of gifts, is what is important in promoting peace in communities.

Hadhrat Ayesha[ra] relates that she asked the Holy Prophet[saw]: "I have two neighbors; to which of them shall I send a present? He re-plied: The one whose door is nearer to yours." *(Tirmidhi)*

This tradition shows that the closer the neighbor the better your relationship should be with them. It also explains that we should take care of the closer neighbor first. If we can't even take care of our closest neighbors then how can we care for the ones that live farther away?

Not only did the Holy Prophet[saw] encourage good treatment of neighbors, he restrained us from causing any harm to them.

Hadhrat Abu Huraira[ra] relates that the Holy Prophet[saw] called out:

"By Allah he does not believe, By Allah he does not believe, By Al-lah he does not believe. He was asked: Who does not believe, Messenger of Allah? He said: He whose neighbor is not secure against his mischief." *(Bukhari)*

The Holy Prophet[saw] lays great emphasis on the good treatment of neighbors, so much so that he made it a part of a Muslim's faith.

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REVIEW OF RELIGIONS

The magazine, 'Review of Religions' was started by the Promised Messiah[as] during his life time in English for the Western readers. He had wished for 10,000 subscribers to this magazine.

At present there are 118 subscribers to the magazine in the USA. A country as vast and a readership as educated could certainly support a better participation.

I request that the matter of subscription be announced and discussed with the *Jama'at* members in monthly meeting and members should be encouraged to participate in becoming regular subscriber to the magazine and also they should try to promote the magazine to colleges and libraries.

May Allah help you in your endeavors. *Ameen.*

Ahsanullah Zafar
Ameer Jama'at USA

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Tabligh Activities During August and September 2010

Mirza Mahmood Ahmad, Sec. Tabligh, Columbus, Ohio.

On Oct. 7th the *Tabligh* report of the month of August and September was sent to Hazoor .

Congratulations: Hazoor[aba] was requested to kindly accept the congratulations of the laying of the foundation stone of the Galway (Ireland) Maryam mosque.

Distribution of "Muslims for Peace": Since the start of *Tabligh* in Columbus we distributed a total number of 2,651 pamphlets, and during the last two months we distributed only 259. The *Jama'at* members including children also took part in the distribution.

Faith inspiring incidents: I wrote five incidents. *Alhamdolillah* Hazoor[aba] liked and very kindly chose one of them and mentioned in his October 15th Friday sermon. That is as follows:

"When a lady wa offered a pamphlet, on hearing the name of Muslim, she started saying, "I know how peaceful you are! Do you know what you did on 9/11? She was very angry. She was explained very humbly that we are not the ones who did this. Whoever did this we have no connection with them whatsoever. She cooled down and understood about us and demanded the pamphlet to read it."

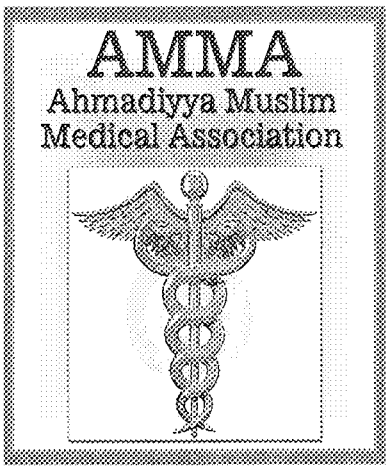
Eid-ul-Fitr day program and the Pastors: During this period we met 24 pastors of different churches and information about the *Jama'at* was given to them for the first time. After *Eid* prayer seven pastors came from different churches especially from the one we have chosen as the smallest town Lithopolos with a population of 2,000. A joint public statement about the sanctity of the scriptures and the condemnation of the burning of the Holy Quran was read by a pastor and our President Sahib thanked them. 4 different TV channels gave the story in their prime time news and the biggest news paper of the city "The Columbus Dispatch" also covered the event. Hundreds of thousands of people got the news through the media about the community. *Alhamdolillah.*

A Christian Teacher: Mr. Tariq Haroon Malik talked to his instructor of religion Mr. Keith Padgett many times about Ahmadiyyat. Once he came with some of his students to see the mosque and they asked many questions about Islam. Then he invited us to the Ohio State University where Q/A session was held. He then requested to come to discuss about "the sign of Jonah" as mentioned by the Promised Messiah[as] in his book "Jesus in India". The discussion continued with him for about four hours. Our president sahib handled his questions beautifully as he did on the other occasions. He went with a positive attitude and promised to come again to discuss some other problems.

Invitation to a Friend: Dr. Mehdi Ali Sahib invited one of his very close friends who attended Friday prayer and was delighted with joy and said that he will come next time with his son. Dr. Mahdi Ali Sahib gave him a copy of the Holy Quran and some other literature.

Exhibition of the Holy Qur'an in the Libraries: We contacted five libraries for the arrangement of the exhibition of the Holy Quran. One library permitted for one day while the others refused, saying that, that was against their policy.

***Daeen Ilallah* Meeting:** During this time one *Daeen ilallah* meeting was held in which our new Ahmadi businessman demonstrated 'how the pamphlet should be distributed'. In this meeting forty members of the community participated.



Ahmadiyya Muslim Medical Association (AMMA)

The Third Annual Convention
May 27, 28, 29 Fri, Sat, Sun (2011)
At the Holiday Inn Dulles Virginia

The third annual convention of Ahmadiyya Muslim Medical Association will be held at the Holiday Inn located on the Dulles Airport in Virginia. All members of AMMA are invited to attend this gathering. Registration forms are available on line at the AMMA website www.ammausa.org. Payment can be made either on the website or through the mail. Ahmadiyya Medical Association is a professional body whose members are Ahmadi physicians and dentists. Allied health professionals such as nurses, pharmacists, PAs, psychologists, physical therapists, radiology technicians etc. are associate members. Medical students and those physicians who are in residency or looking for one are also associate members.

Membership Fee: Full member = $100 per year.
Associate Member = $25 per year.
If you are not receiving our monthly newsletter then you are not on our membership list. Please contact us and we will place your name on our member's mailing list. It is that easy!
You can contact us by E-Mail Info@ammausa.com Or go to our website www.ammausa.org

Or call us at **615-390-6775**

Or write to us at:

AMMA USA
1105 Rolling Creek Drive
Brentwood, TN 37027

If you wish to register for the convention please visit our website www.ammausa.org, fill out the registration form and mail it with payment to:

AMMA USA
3104 Stiles Way
West Friendship, MD 21794

FINAL IJTEMA RESULTS – 2010 MAJLIS ATFALUL AHMADIYYA TALEEM

Ahsan M. Khan

Team:

Abdul Hadi Ahmad (Nazim e Ala and Mohtamim Atfal)
Mirza Harris Ahmad (Nazim MAA, Ijtema)

Ahsan Khan (Nazim Atfal Taleem Competitions)
Ahmad Malik
Amir Rehman
Ataul Aleem Chaudhry

Saad Ahmad
Fahad Ahmad
Mabroor Khan
Awab Manzoor
Rizwan Shaikh

Judges

Imam Inamul Haq Kauser Sahib
Imtiaz Rajayki Sahib
Hasan Hakeem Sahib
Dr. Farooq Padder Sahib
Fouzan Pal Sahib
Imran Hayee Sahib
Hamid Shaikh Sahib
Waseem Nisar Sahib
Dr. Athar Malik Sahib
Owais Syed Sahib
Affan Syed Sahib
Amjad Khan Sahib

SITARA

Adhan (age 9 and under)
Judged by Waseem Nisar Sahib
1st Jazib Bhatti (Columbus)
2nd Hannan Ahmad (Chicago West)
3rd Qasid Chaudhry (Queens)
Special Award: Haseeb Ahmad (Indiana)

Tilawat Competition

Judged by Imtiyaz Rajayki Sahib and Dr. Farooq Padder

1st Khalid Hussain (Connecticut)
2nd Munawar Ahmad (Central Virginia)
3rd Mirza Khubaib Ahmad (Pittsburgh)
Special Awards:
Sinaan Younus (Baltimore) and Moeez Ahmad (Long Island)

Urdu Poem

Judged by Fouzan Pal Sahib and Imran Hayee Sahib

1st Zaid Malik (Tennessee)
2nd Musa Lughmani (Silver Spring)
3rd Mirza Khubaib Ahmaed (Pittsburgh)
Special Award: Sinaan Younus (Baltimore)

Speech Competition

Judged by Imran Hayee Sahib and Hamid Sheikh Sahib

1st Khalid Hussain (Connecticut)
2nd Musa Lughmani (Silver Spring)
3rd Mirza Khubaib Ahmad (Pittsburgh)
Special Award: Sajeel Khan (Baltimore)

Memorization

Judged by Affan Syed Sahib)

1st Uthman Momen (Silicon Valley)
2nd Mirza Ahmad (Pittsburgh)
3rd Musa Lughmani (Silver Spring)
Consolation: Moeez Ahmad (Long Island)
Special Award (under 7) – Fadil Bajwa (Potomac)

Essay

1st Amaan Khan (L.A. Inland Empire)

Spelling Bee

Winning Word: "Academic"
1st Uthman Momen (Silicon Valley)
2nd Shujaa Naveed (Brooklyn)
3rd Akber Latif (North Virginia)

QAMAR (10-12)

Tilawat

Judged by Fouzan Pal and Waseem Nisar Sahib

1ST Ibrahim Ahmed (Long Island)
2ND Danial Zakria (Chicago West)
3RD Rizwan Mir (Chicago West)

Consolation: Uzair Ahmed (Silver Spring)

Urdu Poem
Judged by I.H. Kauser Sahib and Fouzan Pal Sahib

1st Zohaib Baig (Chicago West)
2nd Omar Momen (Silicon Valley)
3rd Usama Gil (South Virginia)
Consolation: Hassan Ahmed (North Jersey), Zafrullah Malik (South Virginia)

Speech

Hasan Hakeem Sahib and Farooq Padder Sahib

1st Omer Momen (Silicon Valley)
2nd Zohaib Ahmed (Chicago West)
3rd Masroor Khan (Chicago West)

Memorization of Qur'an

Judged by Dr. Athar Malik

1st Zoheb Mubashar (Milwaukee)
2nd Omar Momen (Silicon Valley)
3rd Sheraz Qamar (South Virginia)
Consolation: Farhan Sanouri (Austin), Nazir Ahmad (S. Virginia)

Essay

Judged by Amjad Khan

1st Tubraize Khan (Detroit)
2nd Shazeel Ahmad (Austin)
3rd Zeerak Ahmad (Brooklyn)
Zohaib Ahmad (Chicago West)

Spelling Bee

Winning Word: "Centipede"
1st Noman Ahmad (Brooklyn)
2nd Zohair Ahmad (Silicon Valley)
3rd Qadir Ahmad (Silver Spring)

QAMAR SPECIAL PRIZE:

Armagan Mirza, Central Jersey

BADAR

Tilawat

Judged by I.H. Kauser Sahib and Imtiaz Rajayki Sahib

1st Masroor Ahmad (Milwaukee)
2nd Sohaib Awan (Columbus)
3rd Owais Ahmad (Seattle)
Consolation: Dabir Khan (Central Jersey)

Memorization of Qur'an

Judged by Owais Syed

1st Safwan Akbar (Central jersey)
2nd Khalique Ahmed (Chicago West)
3rd Ahmed Malik (L.A. East)

Speech

Judged by Hasan Hakeem Sahib and Imran Hayee Sahib

1st Ismail Ahmad (Chicago West)
2nd Safwan Akbar (Central Jersey)
3rd Sohaib Awan (Columbus)
Consolation: Hamid Ahmad (Chicago West) and Adil Ahmad (Minnesota)

Urdu Poem

Judged by I.H. Kauser Sahib and Imtiaz Rajeyki Sahib

1st Owais Ahmad (Seattle)
2nd Ata Chaudhry (Baltimore)
3rd Waqas Ahmad (Tennessee)
Consolation: Moghees Haneef (Central Jersey)

Essay

Judged by Amjad M. Khan

1st Mutahir Ahmad (Austin, TX)
2nd Adeel Ahmad (Minnesota)
3rd Salman Munir (Houston)

Spelling Bee

Winning word: "auspices"
1st Safwan Akber (Central jersey)
2nd Muddassir Bahri (Chicago West)
3rd Naveed Rahman (York)
Consolation: Musawir Chaudhry (Fitchburg)

RELIGIOUS KNOWLEDGE (JEOPARDY) COMPETITION

1ST PLACE – SOUTHEAST REGION

Captain: Muntashir Ahmed

2nd PLACE – GREAT LAKES

Captain: Samar Ahmed

3rd PLACE – HEADQUARTERS

Captain: Naveed Rahman

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BIRTH ANNOUNCEMENT

Dr. Farhaan and Mrs. Samaneh Ahmad of Nashville, TN were blessed with the birth of a daughter named Ava Rayhaneh on November 4, 2010. The newborn is the granddaughter of Dr. Naseer and Mrs. Tanvirul Nisa Ahmad of St. Louis, MO. Please pray for the baby's good health and long life and that she may grow up to be a true servant of the Gracious God and always remain a pleasure of her parent's eyes. *Ameen*

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HUMANITY FIRST GIFT OF SIGHT MISSION TO GUATEMALA

Ahsan M. Khan, Humanity First USA

Humanity First USA sent an ophthalmology team to Guatemala for a surgical eye mission from September 15 to 25, 2010. The project was part of the Gift of Sight initiative of Humanity First USA. The surgical camp was held at Centro de Salud Barbara in San Juan Sacatepequez, some 15 miles northwest of Guatemala City. Centro de Salud Barbara is a small hospital built several years ago by a local philanthropist and is run by physicians and nurses under the direction of Universidad Francisco Marroquin medical school.

The patients served by this clinic are a mix of local Guatemalans and Mayans who lack access to basic medical care and who represent the poorest socioeconomic sectors of the surrounding area. Several surgical teams from Canada and the U.S. visit Centro de Salud Barbara annually for week-long camps. This was the first ever eye surgery mission at this location and also the first team sent by Humanity First USA.

AMMA members who participated included Dr. Tayyeba Ali, an ophthalmology resident from Arkansas, her husband, Dr. Iftikhar Ali, an ER physician, and Dr. Asima Bajwa, an ophthalmologist in Virginia. Dr. Richard Harper, the residency program director at the University of Arkansas, served as the attending surgeon along with Dr. Ahsan Khan (General Secretary of AMMA USA). Another resident from the university, Dr. Swetangi Bhaleeya, also participated. The other members of the surgical team included Juan Nunez, a surgical ophthalmic tech from Anaheim, California, Hasan Rayaz, a medical student from Arkansas, Shafat Sirajee and Fahad Rajpoot (pre-med students of the L.A. East *Jama'at*), and Ataul Malik Khan of L.A. East Jama'at (who served as the trip photographer).

Aysha Rahman of L.A. East Jama'at was the Gift of Sight project coordinator. Her father, Dr. Hamidur Rahman, *Na'ib Ameer* USA and Board Member for HF-USA, also accompanied the team for the first few days. The Director of HF Medical Operations, Dr. Naeem Lughmani (Treasurer for AMMA-USA) and Mazhar Mansoor also accompanied the team for a few days. Patients were selected through screening eye clinics set up in advance of the trip and staffed by local ophthalmology residents. David Gonzalez, Director of Humanity First Guatemala, played a vital role in the entire logistical set-up of the project. Major U.S. ophthalmic companies, including Alcon, Allergan, Abbott and Bausch & Lomb, donated a generous amount of supplies for the trip, exceeding $75,000.

In all, 25 cataract surgeries were performed. In addition, throughout the week, several other patients were examined, including a few children with eye infections, a young woman with uveitis and glaucoma, a few patients with eye trauma and several patients with other conditions including allergic conjunctivitis, pterygium, blepharitis, Chlamydia trachoma, symblepharon, angle closure glaucoma, tearing and several others with refractive errors who were given prescriptions for glasses.

Dr. Harper and Dr. Khan taught both the U.S. and Guatemalan residents various clinical and surgical skills at the clinic. In addition, Dr. Harper delivered formal lectures on various topics including cataract surgery and clinical decision-making in ophthalmology. All patients have undergone follow-up visits with the residents and have had excellent visual outcomes, Alhumdolillah. Many have expressed their gratitude to Gift of Sight and are eagerly awaiting future visits by the team.

By the Grace of Allah, this inaugural Gift of Sight trip was a worthwhile experience for both the team members and the patients who were treated. Daily updates were provided on a blog feature on the Humanity First website. More information and highlights of this project can be found at

HUwww.usa.humanityfirst.orgUH.

AMMA members are humbly requested to donate to the Gift of Sight project to support future ophthalmic trips to Guatemala and other countries in need. Donations can be made online or checks, payable to Humanity First, can be sent to:**7416 Elgar Street, Springfield, VA 22151**

Report of South Region U.S.A.

Report of Greater Houston Area, Meetings with Local Houston Officials and Dignitaries & Regional Events

Mohammed Zafarullah Hanjra, Missonary Gulf Coast Region

In an effort to better connect with the citizens of the Greater Houston Area, representatives of the Ahmadiyya Muslim Community, have met with and befriended dignitaries across Houston. First we met with Constable Ron Hickman through our dear friend, the late Mahmood Khan. Mr. Hickman visited and addressed our Mosque, answering our questions as well as asking those of his own. Then we proceeded to meet Adrian Garcia, the sheriff of the Harris County, and we explained to him about the Ahmadiyya Muslim Community and about our campaign to distribute fliers promoting an understanding of Islam as a whole. Mr. Garcia reviewed our fliers and expressed his approval of our efforts of promoting unity and peace in our diverse city. Afterwards, we invited him to our interfaith meeting along with other dignitaries, such as the assistant chief police, and other representatives of other faiths.

From there on, we decided to organize an effort to acquaint ourselves with these officials and other dignitaries. The South Houston *Jama'at* plans on bolstering and advancing this mission by holding another interfaith conference on November 18th, 2010 at the Hess club in Houston, Texas. To make this event successful, our local *Jama'at* members have met and continually nurtured the *Jama'at's* bond with Houston by creating a relationship with Houston's officials.

With the blessing of Allah, when these local dignitaries were introduced to the *Jama'at,* they admired and appreciated our efforts. These dignitaries were very pleased, and all were given gifts, books, and a dossier with *Jama'at* information. These dignitaries expressed a curiosity about the *Jama'at* and a deep concern for the persecution taking place in Pakistan against members of the Ahmadiyya Muslim Community.

It is also the direction of the *Huzoor-e-Aqdas* that every Sadr *Jama'at* and missionary has to meet the mayor and dignitaries of their local area.

Huzoor-e-Aqdas' instructions in the *Amla* meeting held in Spain described a wish for every Sadr *Jama'at* and Missionary to meet with their local mayor and dignitaries. As per these instructions, we have made a conscious effort to send out a delegation, consisting of Muhammad Zafarullah Hanjra, the Missionary of the Gulf Coast region, Rana Kalim Sahib, President of the Houston North *Jama'at,* Dr. Ata-ur-Rab Ahmad, Mirza Muzaffar Ahmad Sahib, Nasir Hafeez Malik Sahib, from the Houston North *Jama'at,* and we have succeeded in our efforts by the Grace of Allah.

The abovementioned delegation is pleased to say that we have met these officials from Houston-Texas Area:

Governor Of Texas, Rick Perry, Federal Congressman John Culberson, Senator Of Texas Kay B. Hutchinson, Congresswoman Sheila Jackson Lee , Lieutenant Governor, David Deuhurst, Attorney General, Gregg Abbot, The Senator of Homeland Security, Tommy Williams

The Mayor of Tomball, Gretchen Fagan, The Mayor of Houston, Anees Parker (Naib Ameer Munum Naeem Sahib, Dr. Amir Malik Sahib President of Houston South, and Shahid Ahmad Sahib), The Mayor of Sugarland, Tom Johnson, The Mayor of League City, Tony Randall, The Honorable Judge J. Kent Adam, The Honorable Judge Tony Pombalino, The Constable of Harris County, Ron Hickman, The Constable of Harris County, Precint 3, Kent Jones, The Lieutenant Constable of Harris County, David Escobar, The Sherriff of Harris County, Adrian Garcia, The Police Chief of League City, Mike Jez, Captain of Police Sugarland, Eric Robbinson, The Superintendent of Klein Independent School District, Dr. Jim Cain, FBI Special Agent, Michael Bonner, FBI Special Agent, Steven Gentry

Interfaith Meetings Houston

India House: On October 2nd 2010, we were invited to the India House. Nasir H. Malik, introduced Ahmadiyya and conveyed the message of Ahmadiyya. A swami also gave a speech there. We also introduced *Jama'at-e-Ahmadiyya* to the swami. Around 400 people were present.

Hari Krishna Temple: On October 3rd, 2010, we were invited to the Hari Krishna Temple, and Imam Zafarullah Hanjra was recognized as a missionary and was honored there.

Save the Tibet Temple: At Save the Tibet, Imam Zafarullah Hanjra answered questions about and introduced *Jama'at-e-Ahmadiyya.* It was the 23rd of October. A lot of contacts were made. Five other religions introduced themselves as well. 150 people were present at this

as well. 150 people were present at this event. And in these events, each *Jama'at* members were given time to introduce *Jama'at-e-Ahmadiyya*. Some of these events were Question Answer sessions in which the *Jama'at* was able to show its views as well as its respect of the various faiths gathered at the interfaith conferences.

Mosque Visited by "Save the Tibet" Delegation: Recently we have some delegations from Save the Tibet visit our Mosque where dinner was hosted by Imam Zafarullah Hanjra Sahib. At this event, we also had members from the Hari Krishna temple. These members also joined us in our *Maghrib* and *Isha* Prayers. A lot of socializing took place, and the people there really learned about one another.

TV Channel 11- Houston: On the 9th of October, Channel 11, in Houston, they called Sadr of Houston Cypress to organize the distribution of the fliers. Channel 11 wanted to report the distribution on the news. Dr. Ijaz Sahib organized it, and excellent coverage was given to the Ahmadiyya Muslim Community.

Interfaith Meeting in Houston: The Sanctity of the Holy Scriptures: We held an interfaith meeting on September 4th, 2010 on the Sanctity of Holy Scripture. This event was orchestrated by Houston Cypress. Various religions that participated agreed on the sanctity of all Holy Scriptures. Mukurum Lutfur Rehman Mahmood Sahib gave a speech, and this event was noted in the Houston Chronicle. Many other different faith leaders expressed their views, and refreshments ended this.

Eid-ul-Fitr and Press Conference- Houston: On Eid, we also held a press conference to commemorate the loss of all those who died on 9/11. Two TV channels showed up, and they broadcasted our *Eid* ceremony, our view on 9/11, and our view on the loyalty to our country. Houston South organized this event.

The Houston Chronicle Newspaper: The Houston Chronicle covered the interfaith event on September 5th, 2010, and we received front-page coverage on the October 2nd, 2010. On October 2nd, 2010, the Ahmadiyya Muslim Community's flier distribution was discussed as well as its positive impact in society. The Houston Area reads the Houston Chronicle, the 7th largest in the USA.

Voice of Asia Newspaper: Imam Zafarullah Hanjra and Dawood Munir Sahib, President Cypress-Houston visited and Meet with the Publisher Koshy Thomas. Invitation was extended to Interfaith Dinner in Houston on Nov, 18th.

Radio Channel 740 AM AND NPR- Houston: These two radio channels interviewed me and other members of our *Jama'at.*

Local TV Channels in Houston: Two *Jama'ats* (Houston North and Houston Cypress) have a one hour broadcast of our program every week.

Houston Cypress Jama'at's Radio Program:: Houston Cypress maintains a live radio program on Saturday one hour and broadcasts a recorded program on Sunday. This radio show receives much attention in the Houston Area, and many calls are placed in an attempt to learn more about Ahmadiyyat.

Dallas Interfaith Conference: On September 11th, in Dallas, non-Ahmadi friend, Mike Ghouse, which commemorated 9/11, organized an interfaith meeting. We were invited to this as well. A delegation of the Dallas *Jama'at*, with Imam Zafarullah Hanjra, attended this event, and they handed out fliers to those who attended.

Dallas Interfaith Conference: Concept of Justice in Holy Scripture: On the 17th of October, Dallas organized an interfaith meeting with the topic of the Concept of Justice according to the Holy Scriptures. Honorable Judge, John Payton, was the guest of honor. Akram Shahid Chaudry, President of the Dallas *Jama'at,* welcomed him and the other guests. A Question Answer session was held. Six speakers expressed their views. It was ended with *Dua* and refreshments.

Flier Distribution in Downtown Dallas: A flier distribution also took place in downtown Dallas. Members of the Jama'at distributed the flier. One news channel broadcasted our distribution.

Mukarrum Naseem Mahdi's Interview on 820 AM: Naseem Mahdi sahib was interviewed in the morning by a local news radio. Naseem Mahdi Sahib also explained the *Jama'at's* work and answered questions that were asked by the audience. This radio channel, 820 AM, is heard by many people across Dallas.

New Orleans

This *Jama'at* has been distributing the fliers and was visited by *Mukurum* Naseem Mahdi Sahib. We were interviewed by *The Times-Picayune*, and the New Orleans radio channel also interviewed *Mukurum* Naseem Mahdi Sahib.

Some Brief Upcoming Activities of the Gulf Coast Region:: November 3rd, 2010 – We will be meeting with two mayors in College Station and Bryan. Fliers will also be distributed as arranged by the Houston Cypress *Jama'at.* **Thanksgiving Dinner,** November 18th, 2010 – We will be hosting a Thanksgiving dinner in the honor of the officials and dignitaries. We request your prayers for the success of our activities, especially the one being held on November 18th.

Interfaith Seminar on Religious Founders Celebrated

Hameed Naseem

Al-Islam Students Association, a registered student organization at the University of Arkansas held an Interfaith Seminar on Religious Founders to celebrate the promotion of peace by the founders of the world 5 great religions and philosophies. The event was held at the Multicultural Center of the University of Arkansas, at 404 Arkansas Union, on Friday November 12. The President of the Al-Islam Student Association, Saba Naseem, conducted the seminar and the following Q/A session as an MC. Speakers included, Dr. R. Panneer Selvam (Hinduism), Dr. Sidney Burris (Buddhism), Rabbi Jacob adler (Judaism), Rev. Omar Al-Rikabi (Christianity), and Imam Yahya Luqman (Islam). The hall quickly filled with audience that included students, staff, and faculty of the University, as well as the intelligentia and lay people from the NW Arkansas community at large. The event was publicized for weeks through KUAF, the University of Arkansas public radio station, and the local newspaper, in addition to the NW Arkansas Ministerial Association, Jewish and Christian congregation list serves, as well as various University news outlets. The University of Arkansas King Fahd Center for Middle Eastern and Islamic Studies program director was contacted to request special credit to students attending the seminar. The event started with the recitation of the Holy Qur'an by Dr. Hameed Naseem. Before reciting verses 164-165 of *Surah Al-Nisa* (Chapter 4), he highlighted the requirement in Islam in believing all the prophets. Saba Naseem, President, AISA, introduced Al-Islam Students Association (AISA) as a registered students' organization that is striving to foster peace and harmony among peoples of various religions through a better understanding of each other. She explained the purpose of today's seminar:

It is the stated aim of all religions that they have been founded to root out disorder and cruelty and to establish peace through exhortations, and fighting evil with goodness. It is widely believed that religions are the fountainhead of all moral and ethical values/behaviors we have come to know as the inalienable human rights or standards of civilized conduct. This is how every believer seems to think of his/her own religion. When it comes to the "other" religion, however, the understanding is often altogether opposite. The prevailing unrest and hatred that permeates the world today, from Australia to the heart of Europe, and beyond to Americas, is crying out loud for a revisit to the original sources and for a call to come together on a shared platform and learn straight from the horse's mouth.

The first speaker, **Dr. Selvam**, emphasized the fact that in Hindu religion there is not a single founder but several Rishis and sages can be equivalent to the word prophet. He quoted extensively from Upanishads, Geetha, Mahabharatha, and other sacred text to explain how Hinduism promotes peace through Karma and Dharma concepts. The second speaker, **Dr. Burris**, highlighted the teachings of Buddha in various Buddhist traditions that promote internal peace as a basis peace in all of the social circles. According to him a true Buddhist, when discovers the internal peace wants to share with others, thereby setting up for world peace and harmony. **Dr. Adler**, pointed out that in Judaism, Abraham is considered as the founder whereas Moses[as] is the bearer of the books of Law for them. He explained the Jewish claim of the 'chosen people' in the context of an infinite God, meaning that there can be multiple chosen peoples for God. Others can also achieve salvation and have peace within just as Jews can. The Christian representative, **Rev. Al-Rikabi**, showed how Jesus[as], in his parables, highlighted the fact that you must appreciate the good you normally deny in your traditional foes and then go one step further to serve them even if they are determined to hurt you. Jesus[as] thus trained the apostle to go throughout the world and teach and practice this lesson that is bound to bring lasting peace. **Imam Luqman** highlighted the life story of the Holy Prophet Muhammad[saw] and his followers as to how they were persecuted continuously for 13 years, tortured and even killed for their beliefs until they were forced to find refuge elsewhere. The pagan Arabs followed them out to Medina to destroy and decimate the nascent faith. However, when the Holy Prophet Muhammad[saw], entered Mecca victorious without shedding a drop of blood, his revenge at the height of his power was, forgiveness. This sword of generosity and unconditional love penetrated the hearts of pagan Arabia like never in the history of mankind before. Arabs, thus were transformed by the Holy Prophet[saw] into a new creature who drank not only from the best of the spiritual fountain that was with them but also cut across deserts to drink from the best of the secular knowledge to become leaders in science, math, astronomy, engineering, medicine, poetry, and arts. The presentations were followed by a Q/A session. Refreshments were served to the participants during which time audience formed small circles around the esteemed speaker asking them questions. The number of attendees was close to 90. Many visitors congratulated the organizers personally for the excellent forum and the superb arrangements. A 20 page booklet on the life of Prophet Muhammad[saw] and the new pamphlets on Islam and Peace were distributed to the audience.

NEW YORK JAMA'AT ANNUAL CALENDAR

Dear Respected Members:

Assalamu alaikum wa rahmatullahe wa barakatuhu.

With the grace of the Almighty Allah, the New York *Jama'at* has printed its 24th annual calendar for 2011. The theme for this year's calendar is "**Islamic Views on Contemporary Issues**". As in previous years, we have invested great efforts to make the calendar attractive, useful and accurate. This year's theme provide Qur'anic references and explanations on topics such as racism, terrorism, mutual respects of religions, drinking and gambling, chastity of women, war and peace in the world, blasphemy laws, religious cooperation, issues of world economics, and International obligations of affluent nations toward disastrous nations.

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Kindly pray for the success of the 2011 Calendar and the people who worked diligently to produce it. Since there wasn't any sponsorship, only a limited amount of Calendars were printed. May Allah reward them all. *Ameen.* The main reason why we have finished printing the Calendars in the month of December is because we hope that you may utilize the calendars as a form of tabligh by giving them to your non Ahmadi friends and neighbors. We wish you a blessed and prosperous New Year.

Jazakallah!
Wassalam.

Shoeb Abulkalam
Secretary Publications

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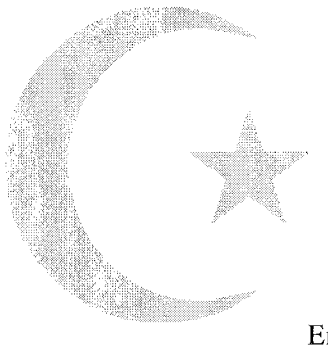

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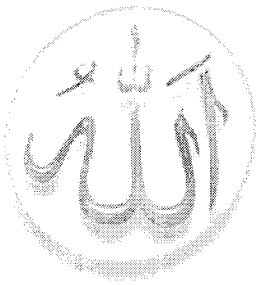

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In the name of Allah, the Gracious, ever Merciful

Majlis Ansārullāh

An Auxiliary of Ahmadiyya Muslim Community

United States of America

Hadrat Khalīfatul Masih Al-Khamis (ayyadahullahu ta'ala binasrihil-'aziz) has graciously approved the following 'Āmila of Majlis Ansārullāh USA for 2011:

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3	Naseem Ahmed Waseem	Nā'ib Sadr Saf Dom	Lehigh Valley
4	Imran Hayee	Qā'id Umumi	Minnesota
5	M. Dawood Munir	Qā'id Ta'līm	Cypress-Houston
6	Rafiuddin Malik	Qā'id Tarbiyat	Columbus
7	Waseem Ahmad	Qā'id Tarbiyat Nau Mubā'i'īn	Indiana
8	Habeeb M. Shafeek Jr.	Qā'id Ithar	Orlando
9	Monas Ahmad Chaudry	Qā'id Tablīgh	Los Angeles - East
10	Shamim Malik	Qā'id Zehanat wa Sehat-e-Jismani	Research Triangle
11	Munawar Saqib	Qā'id Māl	Willingboro
12	Abdullah Ennin	Qā'id Waqf Jadīd	Milwaukee
13	AbuBakar Bin Saeed	Qā'id Tahrīk Jadīd	Milwaukee
14	Munawar Ahmed Malik	Qā'id Tajnid	Dallas
15	Syed Sajid Ahmad	Qā'id Ishā'at	Minnesota
16	Syed Fazal Ahmed	Qā'id Ta'līmul Qur'ān	Philadelphia
17	Muhammed K. Owusu	Auditor	Richmond

Please pray that Almighty Allah enable every officer to serve Majlis in the best possible manner, *Amīn*.

وَالسَّلَام

Sincerely,

Wajeeh Bajwa

Wajeeh Bajwa
Sadr, Majlis Ansārullāh, USA

USA Jama'at Local, Regional and National

Activities Calendar 2011

Start	Finish	Day	Activity	Type	Level
January					
01/01/11	01/02/11	Sa/Su	Review of 2010 activities and Plan for 2011 activities	Jama'at	Local
01/15/11	01/15/11	Sa	Regional Waqfe Nau Ijtema at Miami, FL	Jama'at	South Region
01/15/11	01/15/11	Sa	TQ Class at Orlando, FL	Jama'at	Local
01/15/11	01/16/11	Sa-Su	Musleh Mau'ood Tournament	Khuddam	National
01/16/11	01/16/11	Su	TQ Class at Miami, FL	Jama'at	Local
01/22/11	01/23/11	Sa-Su	Ansar Leadership Conference, Miami, FL	Ansar	National
February					
02/01/11	02/28/11	Mo-Su	Special Tabligh Month	Jama'at	Local
02/05/11	02/05/11	Sa	National Amla Meeting at Baitur Rahman Mosque	Jama'at	National
02/06/11	02/06/11	Su	TQ Class at South Virginia	Jama'at	Local
02/12/11	02/12/11	Sa	Regional Waqfe Nau Ijtima at New York Metro Area	Jama'at	North East Region
02/13/11	02/13/11	Su	TQ Class at Atlanta, GA	Jama'at	Local
02/13/11	02/13/11	Su	Seeratun Nabi Day	Jama'at	Regional
02/20/11	02/20/11	Su	Musleh Mau'ood Day Meetings	Jama'at	Regional/Local
02/26/11	02/27/11	Sa-Su	Public Affairs National Seminar at BRM	Jama'at	National
March					
03/05/11	03/05/11	Sa	Regional Waqfe Nau Ijtima at Baitul Baseer, San Jose, CA	Jama'at	North West Region
03/05/11	03/05/11	Sa	TQ Class at San Jose, CA	Jama'at	Regional

USA Jama'at Local, Regional and National

Activities Calendar 2011

Start	Finish	Day	Activity	Type	Level
03/06/11	03/06/11	Su	Regional Waqfe Nau Ijtima at Los Angeles Metro Area, CA	Jama'at	South West Region
03/12/11	03/12/11	Sa	National Amla Meeting at Baitur Rahman Mosque	Jama'at	National
03/13/11	03/13/11	Su	National Humanity First Support & Awareness Day	Jama'at	National
03/20/11	03/20/11	Su	Masih-e-Mau'ood Day Meetings	Jama'at	Regional/Local
03/25/11	03/27/11	Fr-Su	Lajna Mentoring, - TBA	Lajna	National
03/26/11	03/26/11	Sa	TQ Class at LA East	Jama'at	Regional
03/26/11	03/26/11	Sa	Waqfe Nau Career Planning at BRM, MD	Jama'at	East Coast
03/27/11	03/27/11	Su	Waqfe Nau Career Planning at Baituz Zafar, NY	Jama'at	East Coast
03/27/11	03/27/11	Su	TQ Class at Tucson, AZ	Jama'at	Regional
April					
04/02/11	04/02/11	Sa	Waqfe Nau Evaluation Day	Jama'at	Local
04/02/11	04/03/11	Sa-Su	Khilafat Sports Tournament Masroor International sports tournament	Khuddam	National
04/03/11	04/03/11	Su	Tehrik-e-Jadid Days	Jama'at	National
04/03/11	04/03/11	Su	TQ Class at Baitur Rahman	Jama'at	Regional
04/08/11	04/10/11	Fr-Su	Waqfe Nau Boys' Trip to Jamia Ahmadiyya, Canada	Jama'at	National
04/09/11	04/10/11	Sa-Su	Lajna & Nasirat Sports Tournament at BRM	Lajna	Regional
04/16/11	04/16/11	Sa	Regional Waqfe Nau Ijtima & Rededication Workshop at Houston, TX	Jama'at	South Region
04/16/11	04/16/11	Sa	TQ Class at Columbus	Jama'at	Regional

USA Jama'at Local, Regional and National

Activities Calendar 2011

Start	Finish	Day	Activity	Type	Level
04/16/11	04/17/11	Sa-Su	Ansar, Khuddam, and Atfaal Ijtima (multiple regions)	Ansar/ Khuddam	Regional
04/17/11	04/17/11	Su	TQ Class at Pittsburgh, PA	Jama'at	Local
04/22/11	04/24/11	Fr-Su	National Majlis-e-Shura at Baitur Rahman Mosque	Jama'at	National
04/30/11	04/30/11	Sa	Regional Waqf Nau Ijtima at Rochester, NY	Jama'at	North East 2 Region
04/30/11	05/01/11	Sa-Su	Khuddam, and Atfaal Ijtima (multiple regions)	Khuddam	Regional
May					
05/07/11 05/14/11	05/08/11 05/15/11	Sa-Su Sa-Su	Khuddam, and Atfaal Ijtima (multiple regions)	Khuddam	Regional
05/07/11	05/07/11	Sa	Regional Waqfe Nau Ijtima Detroit, MI	Jama'at	East Midwest Region
05/07/11	05/07/11	Sa	TQ Class at Detriot, MI	Jama'at	Regional
05/08/11	05/08/11	Su	TQ Class at St. Louis, MO	Jama'at	Local
05/14/11	05/14/11	Sa	Humanity First USA Awareness Day	H-First	National
05/27/11	05/29/11	Fr-Su	Ahmadiyya Muslim Medical Association Annual Convention, Holiday Inn, Washington Dulles Airport	AMMA	National
05/29/11	05/29/11	Su	Khilafat Day	Jama'at	Regional/Local
05/29/11	05/29/11	Su	Regional Waqfe Nau Ijtima at Atlanta, GA	Jama'at	South Midwest
June					
06/04/11	06/04/11	Sa	National Amla Meeting at Baitur Rahman Mosque	Jama'at	National
06/05/11	06/05/11	Su	Regional Waqfe Nau Ijtima at Baitur Rahman Mosque	Jama'at	NHQ I & II

USA Jama'at Local, Regional and National

Activities Calendar 2011

Start	Finish	Day	Activity	Type	Level
06/11/11	06/11/11	Sa	Regional Waqfe Nau Ijtima at Chicago, IL	Jama'at	West Midwest Region
06/11/11	06/11/11	Sa	TQ Class Milwaukee, WI	Jama'at	Regional
06/12/11	06/12/11	Su	TQ Class Chicago, IL	Jama'at	Regional
06/12/11	06/12/11	Su	Regional Waqfe Nau Ijtima at Baitul Hadi, CJ	Jama'at	Central East Region
06/24/11	06/26/11	Fr – Su	Jalsa Salana, USA (Site TBA)	Jama'at	National
July					
07/01/11	07/03/11	Fr-Su	Jalsa Salana, Canada	Jama'at	Canada
07/01/11	07/17/11	Fr-Su	National Talim & Tarbiyyat Classes (multiple) Albany, Columbus, Chicago-West, Dallas, Houston, LA-E/BHM, Miami, NHQ/BRM, NY, Portland, Silicon Valley, St. Louis, Willingboro, and York.	Jama'at	Regional
07/03/11	07/03/11	Su	Independence & Graduates Recognition Day	Jama'at	Local
07/08/11	07/14/11	Fr-Th	National Tarbiyyat Camp at BRM	Jama'at	National
07/10/11	07/10/11	Su	Regional Waqfe Nau Ijtima at NY Metro Area	Jama'at	North East 1 Region
07/15/11	07/16/11	Fr-Sa	Lajna Youth Camp at BRM	Lajna	Regional
07/15/11	07/17/11	Fr-Su	National Ijtema MKA	Khuddam	National
07/17/11	07/17/11	Su	Lajna & Nasirat Ijtima at BRM	Lajna	Regional
07/19/11	07/29/11	Tu-Fr	Waqfe Nau Jamia Orientation Course at Willingboro, NJ	Jama'at	National
07/22/11	07/24/11	Fr-Su	Jalsa Salana UK	Jama'at	International
07/31/11	08/07/11	Su-Su	Quran Camps (separate for Girls and Boys in all regional) if not possible during this week a region	Jama'at	National

USA Jama'at Local, Regional and National

Activities Calendar 2011

Start	Finish	Day	Activity	Type	Level
			can assign some other week in the calendar year with Markaz approval		
August					
08/01/11	08/07/11	Mo-Su	Quran Camps (separate for Girls and Boys in all regional) if not possible during this week a region can assign some other week in the calendar year with Markaz approval	Jama'at	National
08/01/11	08/29/11	Mo-Mo	Ramadhanul Mubarak Month	Jama'at	National
08/30/11	08/30/11	Tu	Eidul Fitr	Jama'at	National
September					
09/03/11	09/04/11	Sa-Su	Nasir Sports Tournament	Khuddam	National
09/10/11	09/10/11	Sa	National Amla Meeting at Baitur Rahman Mosque	Jama'at	National
09/24/11	09/24/11	Sa	TQ Class for RTP	Jama'at	Regional
09/24/11	09/24/11	Sa	Regional Waqfe Nau Ijtima at LA Metro Area, CA	Jama'at	South West Region
09/25/11	09/25/11	Su	Regional Waqfe Nau jtema at San Jose, CA	Jama'at	South West
09/25/11	09/25/11	Su	Tehrik-e-Jadid Days	Jama'at	National
October					
10/07/11	10/09/11	Fr-Su	Majlis Ansarullah National Ijtima and Shura at BRM	Ansar	National
10/08/11	10/09/11	Sa-Su	Musleh Mau'ood Tournament	Khuddam	National
10/16/11	10/16/11	Su	Religious Founders' Day	Jama'at	Regional
10/22/11	10/22/11	Sa	TQ Class at Willingboro, NJ	Jama'at	Regional
10/22/11	10/22/11	Sa	Regional Waqfe Nau Ijtima at Milwaukee, WI	Jama'at	West Midwest Region

USA Jama'at Local, Regional and National

Activities Calendar 2011

Start	Finish	Day	Activity	Type	Level
10/23/11	10/23/11	Su	TQ Class at Queens, NY	Jama'at	Regional
10/28/11	10/30/11	Fr-Su	Lajna Majlis-e-Shura - TBA	Lajna	National
10/29/11	10/29/11	Sa	Regional Waqfe Nau Ijtima at Harrisburg, PA	Jama'at	South East Region
November					
11/06/11	11/06/11	Su	Eidul Adhia	Jama'at	National
11/12/11	11/12/11	Sa	TQ Class at Houston, TX	Jama'at	Regional
11/12/11	11/12/11	Sa	Regional Waqfe Nau Ijtima at Washington, DC Metro Area	Jama'at	NHQ I & II
11/12/11	11/13/11	Sa-Su	Qaideen Refresher Course NJ	Khuddam	National
11/13/11	11/13/11	Su	TQ Class at Austin, TX	Jama'at	Regional
11/19/11	11/19/11	Sa	Waqfe Nau Career Planning Workshop at Baitul Baseer, San Jose, CA.	Jama'at	West Coast Regions
11/20/11	11/20/11	Su	Waqfe Nau Career Planning Workshop at Baitul Hameed, Los Angeles, CA	Jama'at	West Coast Regions
December					
12/02/11	12/04/11	Fr-Su	National Amla Meeting & Jama'at Officials Refresher Course	Jama'at	National
12/02/11	12/09/11	Fr-Fr	Waqf-e-Jadid Collection Week	Jama'at	National
12/10/11	12/10/11	Sa	Regional Waqfe Nau Ijtima at Houston, TX	Jama'at	South Region
12/18/11	12/18/11	Su	Seeratun Nabi Day	Jama'at	Regional
12/23/11	12/25/11	Fr-Su	West Coast Jalsa Salana	Jama'at	Regional

Members of Houston Chapter visiting public officials

Above: With Mayor of League City
Below: With Judge Kent Adam

Humanity First USA Gift of Sight Mission to Guatemala

September 18-26, 2010